123621

DAT GRATIAM HVMILIBVS

God hates the proud, the humble are his care
Hence hils are barren. Valleies fruitful are,

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THE VALLEY OF VARIETIE:

OR,

Discourse fitting for the Times,

Containing very Learned and rare Passages out of Antiquity, Philosophy, and History.

Collected for the use of all ingenious [illegible]s, and true lovers [illegible]ming.

By *Henry Peacham* M^r. of Arts, sometime of *Trinitie* Colledge in CAMBRIDGE.

——*inutilis olim*
Ne videar vixisse—— Palingen.

LONDON,
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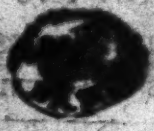

TO
THE RIGHT
HONORABLE,
And truly Noble,
HENRY
Earle of DOVER, &c.

MY LORD,

I *Have beene heretofore very much ingaged to your Honour, aſwell for many noble Courteſies conferred upon mee,*

as your respect, and ever well-wishing towards mee, altogether unworthie, I confesse, so great a favour. I must heereunto adde that Dutie, wherein I stand obliged unto your Religious and Honorable COUNTESSE, *since my last being at your house in* Broad-street, *for her really expressed favour to mee and mine: As also, to my Lord of* Rochford, *the hope of your ancient and renowned Family.*

In Farrag. Epistola-

But since I am not able, Cum tota mea supellex,

pellex ſit Chartacea, *as* Eraſmus *ſaith of himſelf*; *To requite you with any thing but Paper; I offer unto your Honour, theſe ſelected Collections of mine, not altogether (at your houres of leiſure) unworthie your view and peruſall, ſince for ought I know, not any one of them hath ſpoken* Engliſh *before: beſide, they are compact of Rarities, to enable Ingenious and Schollerly Diſcourſe. But howſoever, ſuch as they are, I humbly preſent them to your*

Honours Patronage (whom I know (as many more beside) to be a true lover of the Church of God, as also of Learning, and all vertuous Parts:) And with them, my service to your Honour, and my most Noble Ladie, *who shall ever be*

Devoted unto
you both,

HENRY PEACHAM.

To the Ingenious and Learned READER.

READER whosoever, these are *Collections* which I have, at leasureable houres, collected out of *Pancirolla* and other Authors, having intended a good while since, to have wholly translated that Booke into English; but having little leasure, and expecting lesse gaine for so great a labour, in these unthankfull times; wherein to be ignorant, is accounted by too many, to be a Gentleman-

like

like Qualitie. I resolved to give the world a taste of the Fruit, before I opened the Basket; and if what I have done shall not dislike thee, I will proceed, and goe on with the Remainder: which doubtlesse cannot but (as all Varietie doth) please thee, since thou shalt see what the Ancients had, which are lost and unknowne of us; and what wee have which they never knew. Although I confesse, in this Booke I have intermixed many other things for Varietie, and pleasures sake, which hereafter may be Methodically disposed; but as I find this accepted, so will I proceed.

Thine,

H. P.

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MARCH. 10.
1637.

IMPRIMATUR,

GVIL: BRAY.

THE VALLEY OF VARIETIE.

Chap. I.

What to thinke of the length of Age, which men lived in former times, and ſhortly after the Creation.

IT hath been a queſtion, What manner of yeares thoſe were, our Forefathers (in the holy Scriptures) are ſaid to have lived; as ſome, ſeven hundred, others, eight hundred,

and ſome, nine hundred; as *Methuſelah*; ſince, yeares have beene taken diverſly. Some have imagined they could not be our *Anni ſolares*, as wee account yeares by the courſe of the Sun, as being a thing incredible, that the date of a mans life ſhould extend it ſelfe to that length, farre beyond the age of the eldeſt Oakes that may be found. Some accounted *every Summer a year*, (as *Pliny* reporteth) & Winter another; as alſo the *Arcadians* counted their yeare by three Moneths; others againe, according to the age of the Moone, as the *Egyptians*: ſo ſome amongſt them are reported to have lived a thouſand yeares. Thus far *Pliny*.

Hiſtor. lib. 7. cap. 48.

There are therefore that ima-

imagine, *Gen.* 5. thoſe yeares are to be underſtood, that exceed not the (fore-named) *Lunarie* yeares, ten whereof make but one of our *Solar* yeares; hereby reckoning, that who are in the Scripture ſaid to have lived nine hundred yeares, lived of our yeares but ninety, every hundred of thoſe monthly yeares amounting but to ten of ours. So they beleeved all that ſpace of time which is contained in one yeare, to have beene anciently divided into ten parts, and every part taken for a yeare, and every one of theſe ten parts to have had, *Senarium quadratum*, becauſe in ſix daies God finiſhed his worke of the Creation; all which number multiplied

Conſiſting of 36 daies.

Six times ſix, or 36.

by tenne, make just twelve Moneths.

But these conclusions which they thinke witty, fall out to be most absurd, they not observing what followeth hereupon; for then should *Canan*, who begat children when he was aged 70 yeares, have begotten them when he was but seven yeares old. Beside, if wee make a yeare but of six and thirty daies, of what length must the Moneth be? surely, no more than three dayes: And how may that place in *Genesis* be reconciled, where it is said, *The flood began the seven and twentieth day of the second Moneth?* and how will it agree, where it is said, *The Arke rested upon the mountaines of* Ararat, *the seven*

Genes. 6.

ven and twentieth day of the ſeventh Moneth.

Let us therefore certainly beleeve the yeares then to have beene all one with ours, and that which is ſpoken of the great Age of thoſe Fathers, not much to differ from the computation, according to our yeares. It is againe ſaid, that *The Mountaines appeared upon the firſt day of the eleventh Moneth*; therefore the yeare conſiſted of many Moneths: and that we may not think the Month then conſiſted of no more than three daies, or thereabouts, obſerve the ſeven and twentieth day is named.

Now, if you would happily know the reaſon why the Fathers then lived ſo long,

know there were two causes; first, the Finall; then, the Efficient: the Finall causes were; First, increasing the World with people, wherby it might be repleniſhed, which they could not doe, but by living a long time. Secondly, Arts were to be invented, for they are not found, but by long Experience. Thirdly, the Worſhip of God was to be delivered by Tradition, for as yet the written Word was not. But that could not be in ſuch a varietie of people, except thoſe who received it from God, had beene long liv'd.

The *Efficient* causes of this their length of life, were I. The ſingular Bleſſings of God, *Deuter.* 30. *I am thy life,*

life, and the length of thy daies. II. The nearneſſe in time to the Creation, when the bodies of men were of a ſingular, and a moſt perfect conſtitution and ſoundneſſe, and ſtate of Health. III. The Diet and feeding was farre more wholeſome before the Flood, then ſince. IV. The wits and invention were more accurat and ſubtile, in ſearching and finding out the nature and qualities of all things whereof they had need, to the ſuſtenance of life, then ours are in theſe daies. For theſe reaſons, I ſuppoſe their lives were of that length.

Neither may wee wonder at it, ſince Heathen Writers teſtifie, That even in their Times, ſome thouſands of

yeares after the Flood, many lived two hundred, others three hundred yeares. *Hellanicus* (cited by *Plinie*) reporteth, That in *Aetolia*, many lived till they were two hundred yeares of age: which *Damastes* confirmeth, while hee maketh mention of one *Pictoreus* amongst them, who lived strong and able of body, till hee had fulfilled three hundred years; this saith *Plinie*.

Plin. Hist. lib. 7. cap. 48.

CHAP.

Chap. II.

Of the Dead Sea.

THe Sacred Scriptures ſo ſufficiently ſhew us the fearfull puniſhment, and vengeance of God upon *Sodome* and *Gomorrah*, that wee need looke no farther. But what the eſtate of that place (where thoſe famous and noble Cities ſtood) at this day is not commonly knowne, wherefore my intent is, to make Relation of what wee find, aſwell in Monuments of venerable Antiquitie, as by the Report of Travellers, who in theſe

laſt times have ſeene thoſe places.

The valley of *Siddim.*

Then firſt know, that the whole Tract, or Countrie wherein thoſe Cities ſtood, was called *The valley of Siddim*, which was exceedingly fruitfull and fertile, inſomuch, that it was compared to the earthly Paradiſe; and to *Egypt*, of Countries the moſt delicate and plentifull. But this place, ſo beautified and adorned vvith ſuch a wonderfull richneſs of Soile, and all pleaſures whatſoever might make glad the heart of man; through the wickedneſſe of the ſinfull Inhabitants, is ſo changed, that after thoſe Cities and Fields about, were deſtroyed by fire and brimſtone from heaven,

ven, the whole Countrie (ſometime the pleaſanteſt, and moſt fertile place of the world) was turned into a moſt horrid, ſtinking, and infectious Lake, called even at this day, *Mare mortuum*, or *The Dead Sea*.

The Water hereof is thick, filthy, ſtinking, moſt bitter, and ſalt beyond any Sea water whatſoever, wherein no creature liveth, or can live, wherefore this Lake is called, *The Dead Sea*. The famous River *Iordan* runneth into this Lake, and is infected, or corrupted by it, inſomuch as the Fiſh of that River ſhun this Lake as a deadly poiſon, and if through the ſwiftneſſe of the ſtreame, they are forcibly carried thereinto, they dye pre-

preſently. No quicke or living thing can be drowned in the ſame; which *Veſpaſian* being deſirous to make triall of, who came purpoſely in perſon to ſee this Lake, hee cauſed ſome, altogether unskilfull in ſwimming, to be bound with their hands behind them, and to be throwne into the Lake, but as it were, repulſed by a certaine Spirit of the water, like fiſhes, they floated aloft the ſuperficies of the water.

Every faire and Sun-ſhinie day, it changeth the colour thrice, and that by meanes of the Sun-beames, falling either rightly, or obliquely upon the ſame, as at Morning, Noone, and Sunne-ſet, according to which, it varieth the colour.

It

It yeelds a certaine pitchie ſubſtance, called Ἀσφαλτος, in Latine, *Bitumen*, (whence it is called, *Lacus Aſphaltites*) which ſwimmes upon the top of the Lake in great abundance, ſome pieces being in bigneſſe, as great as the body of an Oxe; and it is of ſuch a nature, as if any ſmall Ships come neare the place to fetch part of it away, they are caught, and drawne away by the tenacitie, or limie catching hold thereof, and not to be looſened or freed againe, but by application of Vrine. *Cui menſes mulicbres permixti ſunt*, ſaith mine Author; and with this onely, the *Bitumen* is diſſolved.

It ſendeth up a moſt Peſtilent Aire, in ſo much, you would

would thinke the ſteame of Hell-fire were underneath it, caſting up moſt poiſonous and harmfull vapours; hereupon the Bankes, and the neighbour Mountaines are quite barren: if but an Apple groweth thereby, it is by nature ſuch, that it ſpeakes the Anger of God, and the burning of the place; for without, it is beautifull and red; but within, nothing but duſty ſmoake and cinders. A thing to be admired at, whereof, not onely Chriſtians, as *Tertullian* and *Auguſtine*, but alſo Heathen Authors make mention of; for thus writeth *Solinus* upon *Polyb.* (ſpeaking of the place: There are, ſaith hee, two Townes, one called *Sodom*, another *Gomorrah*,

rah, where grow Apples, although they carry a ſhew of ripeneſſe, yet can they not be eaten, for the cover of the outermoſt rinde containeth within, an aſhie ſootie ſubſtance, which being touched, though but lightly, yeeld nothing but ſmoake and duſt. Alſo *Tacitus* in his laſt booke, ſaith, Not farre from this place (or Lake) there are Fields, which they ſay in times paſt to have been wonderfully fruitfull, and inhabited with many Cities, but to have been burned by lightning from Heaven, the marks whereof ſtill remaine, and the earth all ſcorched, to have utterly loſt her naturall ſtrength of yeelding fruit. For if any thing there groweth of the owne

owne accord, or be ſet, or ſowne with the hand, and they grow up into herbes or flowers, ſtill keeping their owne formes, yet are they blacke, without ſap and ſubſtance, turning preſently, as into aſhes. This ſaith *Tacitus*.

All which things are ſo to bee weighed and conſidered of us, that we have alwayes in remembrance the juſt judgements of God, and take heede of committing thoſe ſinnes which drew downe the vengeance of God upon *Sodome* and *Gomorrha*. Behold, (ſayth the Prophet *Ezechiel*) *this was the ſinne of Sodome thy ſiſter, Pride, Fulneſſe of Bread, Abundance of Idleneſſe; beſide, ſhee ſtretched not*

Ezec. 18.

out her hand to the poore and needie. The like in Saint Peter, *God condemned the Cities of Sodome and Gomorrha, and turned them into ashes, and hath set them up as an example to those who shall live wickedly.* Let mee moreover adde how *Iosephus* testifieth, that in his time the Pillar of Salt, (into which *Lots* Wife was turned) was still remaining, and that hee saw the same himselfe. Reade the tenth Chapter of the Booke of *Wisdome*; and for a Conclusion, take this of *Prudentius*:

2 Pet 2.

Iosephus Antiq. c. 12.

Nema memor Sodomæ, quæ mundi forma cremandi est
Vt semel è muris gressum promoverit, ore
Post tergum verso, respectet fumida rerum.

CHAP.

Chap. III.

Of that admirable Alteration or Change, which is every five hundred yeares, as well in the Church, as in everie Common-wealth: As also of the contrary Fortunes of certaine Kingdomes under Princes of the same Name.

IT is marvellous, and a remarkable thing in Histories, that at the ende of every five hundred yeares, there are great Changes and Alterations in States, whereof I bring you these examples:

The *Assyrians* possessed *Asia*

ſia five hundred yeares; afterwards the *Aſſyrians* beeing driven out, the *Medes* poſſeſſed the ſame. The Kingdome of *Athens* continued foure hundred ninetie yeares, from *Cecrops* unto *Codrus*; from that time, of a *Monarchie*, it became a *Democracie*. As many yeares flouriſhed the Common-wealth of the *Lacedemonians*, which being brought to a forme by *Lycurgus*, fell to ruine under *Alexander* the Great. Five hundred yeares paſſed from the expulſion of the *Romane* Kings, unto the time of *Auguſtus* the Emperour, under whom was a Monarchie eſtabliſhed, when formerly the *Roman* Common wealth was mixed of an *Ariſtocracie*, and

a *De-*

a *Democracie*. It was about five hundred yeares, from the time that *Constantine* the Great translated the seate of the Empire to *Constantinople*, to the time of *Charles* the Great, under whom the Empire was divided; and the *Romane* Eagle, which formerly had but one head, now was allowed two, and so became a Monster. From the battell of *Actium*, which assured to *Augustus* the Empire of the West, unto *Valentinian* the last of the *Romane* Emperours, are likewise numbred, five hundred yeares. This vvas *Valentinian* the third, and last Emperour of the West, untill *Charles* the Great, although after him, many would be called Emperours,

perours, albeit they poſſeſt ſcarſe a very ſmall part of *Italy*.

Moreover, the Church of God under the Goſpell everie five hundred yeares, hath found a great change and alteration. In the firſt five hundred yeares, from the birth of our Saviour Chriſt, the Church ſhone in her puritie, and Diſcipline ſeverely exacted, albeit toward the end of this Period, it grew more remiſſe. In the next following five hundred yeares, Falſhood ſo contended with Truth, Superſtition with ſinceretie of the Faith, Ambition in the Clergie, with Chriſtian Humilitie; that by degrees crept in, and gathered head, the Invocation of

the

the Dead, Worſhipping of Images, Adoration of the Euchariſt, thoſe dreames of Purgatorie, and the Primacie of the *Romane* Biſhops, with the like.

Then came the third Period, wherein thoſe named abuſes and errors, that before did bud, now grew ripe, yeelding unſavourie and bitter fruit; the Authoritie of the Emperours abated and vilified, Pardons eſtabliſhed and confirmed. The Apoſtolicall Doctrine of the ſaving Grace of God, and the Merit of Chriſt Jeſus little valued; in the roome whereof, crept in the Merits of Saints, Workes of Supererogation, Cowles, Roſaries, Beades, Holy water, and other ſuch like,

like, vvhich vvere defended and maintained by the Monks, with no leſſe impudencie than impietie; and in this Period the Papacie was at the height.

But in the fourth Period of five hundred yeares, God reſpecting, and in mercie looking downe upon his Church, hee raiſed up learned and godly men, who reducing the Church to her former puritie, overthrew the Romiſh Idolatrie, and brideled the Popes Tyranny, as all the world knoweth.

Thus wee ſee, every five hundred yeares there hath beene a change in the outward, or viſible Church of God, although the Elect in all Ages of the Church, have ever-

evermore laid fast hold upon the Rocke whereupon they were built, and founded.

But obserue another thing no lesse wonderfull, that is, under Kings and Princes of the same name, how the fortune and estate of their Kingdomes hath fallen out to haue beene quite contrarie. The Kingdome of the *Persians* grew up, and increased under one *Darius*, under another *Darius* it was ruined. The Kingdome of *Macedonia* was greatly augmented, and indeed grew first famous, under *Phillip* the Father of *Alexander*: the same Kingdome under *Phillip* the Father of *Perseus* came to decay. The *Easterne* Empire began with *Constantine*, and ended with

Con-

Constantine Palæologus; that it was truly said, a *Constantine* was to that famous and renowned Empire, the *Rise*, and the *Ruine*. I could here alleage examples of nearer, and our owne times, but it would not be so pleasing.

Surely, the Providence of God governing all things, hath set certaine bounds and limits to worldly promotions, and will have nothing to be certaine upon earth; that mindfull of our mortall and uncertaine estates, we should not be proud, but alwaies aspire, and seeke after that certaine Good, wherein is no mutability, which is *God* himselfe.

Chap. IV.

Of those Locusts, which the Scripture saith John Baptist *did eate: where beside, many admirable things are reported of strange and unaccustomed meats.*

MAny do wonder what the Evangelist S. *Matthew* might meane, where hee saith, *Saint* Johns *meat (in the Wilderneſſe) were Locusts*; supposing it to have beene a most absurd thing, and in a manner impossible: withall taking the word ἀκρίδες, which the Evangelist useth, either for the tender tops of Herbes,

Herbes, Crabbes, or wilde Peares, but by their leaves they are farre deceived. For no Greeke Author hath ſaid, or example can be brought, that ever ἀκρὶς was taken for any thing elſe then a Locuſt, and ſo named, as Grammarians and Etymologiſts ſay; παρὰ τὸ ἀκρεῖς τῶν ἀσταχύων καὶ τῶν φυτῶν νέμεσθαι.

But ſome may ſay, the nature of man abhorreth from the eating of Locuſts; indeed no, if the Taſte may be judge: but it may be (as alſo all other meats) they may be loathed of ſome; be it ſo. In the Law of *Moſes*, Locuſts were allowed of to be eaten, which ſurely had not beene done, except they had beene good, and fitting for meat. *Levit.* 11. 22.

The *Parthians* (as *Plinie* tels us) fed upon them, as dainties among their other meats. Also *Strabo* affirmeth, That the *Æthiopians* lived moſt upon Locuſts. And our Countryman, venerable *Bede*, tels us out of *Archulphus*, who had travelled all *Palæſtina* over, That Locuſts were moſt common there, being in ſhape of body ſmall and ſhort, not much unlike to a mans little finger, which being taken and found among Herbes, and boiled in Oyle, proved excellent meat among the poorer ſort.

Strabo, lib. 16.

Bede de locis Sanctis. c. 24.

And they that doubt hereof, will leſſe wonder, when they ſhall know that the *Ægyptians* did eate Vipers and Adders, as familiarly as wee now

now adaies eate Eeles. If any make queſtion hereof, let him reade *Gallen, lib. 3. de aliment. facultat.* The like doe our Travellers teſtifie of the *Indians* at this day. Beſide, Saint *Hierome* affirmeth, That in *Pontus* and *Phrygia*, they uſually eate thoſe vvhite Wormes with blacke heads, that lye in wood, and betweene the barke of Trees; and that by Tenants they were preſented to the Landlords, as eſpeciall daintics, and ſome tooke them in lieu of Rent. And as among us the Pheaſant, Moor-cock, Finch, Mullet, and Rochet, &c. are accounted for delicate diſhes; ſo were theſe ξυλοφάγοι, or Wood-wormes among them. Hee addeth moreover, The

Hieron. Contra Iovinianum. lib. 2.

Syrians were wont to eate land Crocodiles; and the *Africans*, greene Lizards. *Plinie* in like manner affirmeth, That the aforesaid Wood, Magots or Wormes grew to be the principall Dish at everie riotous and luxurious Feast; and those which bred in Oakes of the bigger sort, to be the best and daintiest: moreover, saith hee, They were kept in Meale to be fed, untill such time as they were to be used. Among others, Dormise were accounted the daintiest meat; here the Laws of the *Censors* tooke order they should not be admitted any ordinary Table, no more then shall Fish, or Birds transported out of another Countrie. Some liquorish Belly-

Plin. l. 17. cap. 24.

Plin. l. 8. cap. 57.

gods

gods in *France*, eate of them continually; and rather then they will want them, they will (ſaith mine Author) throw downe Cottages, and poore mens houſes, to make ſearch for them. In *Cozumella* and *Iucatana*, Ilands of the Eaſt *Indies*, and other places thereabouts, they fat a kind of Dogs (which cannot barke) as we doe Swine, and eate them. The Ancients alſo ſuppoſed ſucking Whelpes to be ſo cleane and pure, that they offered them their Gods in their ſacrifices; and in the Feaſts of the Gods, Whelpes fleſh was highly eſteemed of. The *Parian Indians* did not onely eate mans fleſh, but alſo (as Apes doe) Lice, Frogs, Wormes, and

Boding. in Theatro Natura. lib. 3.

Scaliger Exercit. 202.

Benzo de novo orbe. lib. 1. c. 3.

ſuch filthy things. In the country of *Mango* there are red *Ants* (wch as we do *Creſiſhes*, or the like) ſo they eat with Pepper.

Scaliger Exer. 196.

The *Tartarians* eate the Carrion, carcaſſes of Horſes, of Cammels, Aſſes, Catts, Dogs, yea when they ſtinke, and are full of Maggots; and hold them as dainty, as wee doe Veniſon.

Vadianus in Melam. lib. 3.

Surely, the reaſon why we loath many kinds of Food eaten by others, is nothing elſe but our opinion, thinking them not fit to be eaten; as wee ſee in our *Europe*, certaine Countries to affect the eating of Periwinkles, Frogs, fat Cats, which others cannot abide. The *Germans* loath to eate of a Slinke (or yong Calfe, cut out of the Cowes belly

belly before it be calved;) but in Princes Courts, both in *Italy* and *Spaine*, it is accounted one of the daintieſt diſhes. And there are againe, that account yong Rabbets, before they be kindled, and out of the damms belly; (as alſo yong ſucking ones, the intrals never taken out) to be of as great eſteeme: theſe are called *Haurices*.

Plinie in his 19 book, *c.* 36. ſpeaking of Thiſtles, which began then to be eaten, finds great fault, that the ſtrangeſt things growing out of the Earth, ſhould ſerve our riot and gluttonie; yea ſuch as foure-footed Beaſts refuſe to touch; yet now, theſe in moſt places, are uſuall diſhes, pleaſing to the taſte, and very

He meaneth Artichocks.

wholesome. I omit, how above all meats, the Matrix of a Sow after her pigging, was commended among the old *Romanes*, as *Horace* and *Martiall* testifie. See further hereof in *Plinie, lib.* 11. *cap.* 37.

There are divers other things from which wee abstaine, not because they are not good to be eaten, but because the commoditie wee receive by them, and the raritie of them in diet withholds us. Of which sort you may reckon Horses and Asses flesh, which our common people doe loath, as if Nature her selfe abhorred them; yet being well dressed and prepared, they oft times prove better then many other meats wee commonly feed upon. The

Ara-

Arabians (as alſo *Iewes*) eate no Swines fleſh, but the fleſh of Cammels is their ordinary food. And in ſome places (as Saint *Hierome* teſtifieth) it was eſteemed a moſt hainous offence to kill a Calfe, not for that it was not allowed for good meat, but becauſe when it was growne great, it was ſo many waies uſefull to man.

What ſhould I ſay now, of thoſe things which men may be by neceſſitie compelled to feed upon? Surely, that extreme hunger thoſe of *Sancerro* felt, when that Towne was beſieged, conſtrained the miſerable Inhabitants to eate, not onely Mice and Catts, (which above the reſt were dainties) but which is horrible to relate, they were dri-

ven

ven to eate all manner of Leather, as upper Leathers of Shoes, Gloves, Purſes and Girdles, &c. Beaſts hornes, and Horſes hoofes boiled in water, Straw, that ſtone which they call in *France*, *Ardes*; and even Mans dung. See the Hiſtorie of this Siege, *Anno* 1573. In a word, the Stomacke of Man is a monſter, which being contained in ſo little a bulke as his Body, is able to conſume and devoure all things.

CHAP.

Chap. V.

Of many who having received Poyſon, have not onely miraculouſly eſcaped, but beene thereby cured of (elſe) incurable Diſeaſes.

MAny things have been accidentally found out, which allowed of after by Uſe and Experience, have become infallible and conſtant Rules: Of this *Galen* gives us an excellent Example, and moſt worthy admiration, which was this:

Galen, lib. 11. Simpl. Med.

A certaine man (ſaith *Galen*)

len) being extreame ſicke of a Diſeaſe which they call *Elephantiaſis*, or *Leproſie*, kept company a good time with ſome Companions of his, untill one above the reſt was infected with the contagion of the Diſeaſe: for hee was not to bee endured, by reaſon of the moſt loathſome ſtench that proceeded from his uncleane bodie: beſide, he was growne monſtrouſly deformed; wherefore a Cottage was built for him neere the Towne, upon a Hill remote from people, a faire Spring running hard by, and herein this Leper was placed, with a man attending to bring him victuals, and other neceſſaries every day.

But about the beginning of the

the Dog-dayes, ſweet Wine being brought in an earthen pitcher into the Field to the Mowers neere the place, hee that brought it, ſet it not farre from them, and vvent his way. Being gone, and ſome of them being thirſtie, and having occaſion to drinke, one takes up the Pitcher, to poure out the Wine into a great Bowle halfe full of water, which they mixed with their Wine, and out falls a drowned Viper from the pitcher into the bowle. Heereupon the Harveſt-men being amazed, let the Wine alone, and dranke and contented themſelves with other water: But when they had finiſhed their dayes worke, and were to goe out of the Field, as it were

were out of pitie, they gave to the poore Leprous man that Wine wherein the Viper was drowned, ſuppoſing it better for him to dye, than to live in that miſerie. But hee, when hee had drunke it, was as it were, miraculouſly cured: For all that thicke and moſt loathſome ſcabbie ſwelling of the Diſeaſe, that as a Coat covered him all over, fell away from him, like the hard out-ſide of a Crab-fiſh, or Lobſter, new skinne and fleſh ſucceeding underneath in the place, not much unlike that ſoft and thin skinne of Crab-fiſhes, when the outward ſhell is taken away.

Another Example hereof, though upon an unlike occaſion

ſion, happened in *Myſia*, a Towne of *Aſia*, not farre (ſaith *Galen*) from the Citie where I dwell: A certaine man who was extreamely leprous, went unto a hote Bath, hoping to finde helpe thereby. This man had a very fayre and handſome young wench to his ſervant, who was an arrant ——— This wench had many Suitors, ſome of whom ſhee well affected: but theſe being gone, and ſhee having occaſion to uſe water in the houſe, went into an out-place, or ſome ruinous ſhedde neere to the houſe, which was full of Vipers, by chance one of them fell into a pot of Wine, being ſomewhere careleſly ſet, and there was drowned: ſhee think-

thinking to make good uſe heereof for her owne profit, fills her Maſter, at his returne, a large Cupp of this Wine, vvhich hee dranke quite off, and hereby, (as the other before that lived in the Cottage) was perfectly cured. Hitherto *Galen.*

Heereby it appeareth (as I ſaid before) moſt true, that many things have been found out by chance, which afterward being confirmed by Reaſon and Experience, have been received gladly into the cloſet of *Aeſculapius.*

And at this day there is nothing better to cure a Leproſie, then the drinking of that Wine wherein a Viper hath been drowned: If any make doubt hereof, our beſt

and

and learnedſt Phyſicians will ſoone reſolve him.

Moreover, I heere obſerve two remarkable Arguments of Gods divine goodneſſe; the one is, That there is nothing ſo ill created by God to puniſh ſinnfull man withall, whereunto there is not ſome commoditie adjoyned. The Viper is the moſt venimous creature that is, but yet it is not onely good againſt the Leproſie, but in *Treacle*, (which is made of the fleſh of Vipers) it is the moſt excellent Receipt that is againſt all poyſons. Heereof ſee *Galen, lib.* 1. *de Antidot.* The other is, (which is alſo obſerved by *Galen*) the Divine Providence oftentimes diſpoſeth of things ill meant by mali-

malicious man, to wholsome and good ends; whereof *Ausonius* in elegant Verse gives us an excellent Example:

Toxica Zelotypo, dedit uxor mœcha marito;
Nec satis ad mortem, credidit esse datum.
Miscuit argenti, lethalia pondera, vivi,
Congerat ut celerem, vis geminata necem.
Dividat hæc siquis, faciunt discreta venenum,
Antidotum sumet, qui sociata bibet &c.
Ergo inter sese dum noxia pocula certant,
Cessit Lethalis noxa salutifera,
Protinus & vacuos alvi petiêre recessus.

Lubrica

Lubrica dejectis qui via nota cibis.
Quam pia cura Deum? prodest crudelior uxor,
Et cum fata volunt, bina venena juvant.

That one poiſon expels and prevailes againſt another, it is ſo well knowne that it were in vaine here to goe about to prove it. *Cantharides* are a preſent remedie againſt the biting of a mad Dogge; the Scorpion heales his owne wounds, and the Viper (the head and taile being cut off) being beaten and applyed, cures her owne biting: inſomuch, there is nothing, be it never ſo bad, but it containes ſome profitable goodneſſe in it. *Hemlock* is a deadly

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ly Plant, yet the juice applyed, heales *Ignis Sacer*, and hot corroding Vlcers, and much asswageth the *Inflammation of the eyes*. *Nerium*, or *Rose-laurell*, kils Asses, Mules, and Horses, which shall eate of it; yet being drunken in Wine, it cures those who are bitten of Serpents. *Meconium*, the juice and leaves of *Poppie*, brings the takers into an everlasting sleep; yet notwithstanding, it helps the most painfull aking, or smarting Diseases. Here is now place and occasion offered, to shew how some Diseases have beene proper to some Countreyes; as the *Elephantiasis* unto *Aegypt*, which *Lucretius* a most ancient Poet vvitnesseth, saying:

Est

Est Elephas morbus qui propter flumina Nili,
Gignitur Ægypti *in medio, neq́ prætereà usquam*
Hac suæ tentatur gressus oculiq́ trementes.

Also the swelling in the Throat, or *Mentagra*, to *Asia* onely; the Sweating-sicknesse σκελοτύμβη, and στομακάκη to the Inhabitants of the North: but now by the just judgement of God, that same main Leprosie, *Elephantiasis*, as many other before named, are common to all Countries in generall. But for certaine (if wee may beleeve *Plinie*) this *Elephantiasis* was utterly unknowne to *Italie*, before the time of *Pompey* the Great. *Plin lib. 26.*

I might

I might here alſo ſpeake of the divers *Species*, or kinds of Leproſie which are curable, and which are not; according as *Moſes* hath given in charge, to judge betweene Leproſie and Leproſie: what Lepers for a time were to be removed, and who were to be by themſelves ſecluded for ever: but I ſhall find both place and occaſion to ſpeake hereof elſwhere.

Levit. 13.

CHAP.

Chap. VI.

Of that Fire which perpetually burneth in ancient Monuments.

THere was found in the Territorie of *Patavium* in *Italy*, in the memorie of our Fathers, a very ancient Monument, wherein were two Vrnes, a greater and a leſſe, both made of Earth, the bigger contained the leſſe; now in the leſſer was found, a Lampe burning betweene two Viols, the one whereof was Gold, the other Silver, and either full of a moſt pure liquor;

In Athreſte villula agri patavini.

liquor; by the benefit of which, it was ſuppoſed to have burned many yeares. Surely the moſt learned, comming to the Monument, affirmed the ſame to be that Perpetuall Fire, invented by the wonderfull induſtry of the ancient Philoſphers, which would indure ſo many yeares. In which opinion they were confirmed, by Verſes written in either Vrne, which ſeemed to be of great Antiquitie, by their vaine.

Bernardini Scardeo, lib. 1. Antiq. Patavin. in fine.

Theſe were in the bigger Vrne:

Plutoni ſacrum munus, ne attingite fures;
Ignotum eſt vobis, hoc quid in orbe latet.

Nam

Namq; elementa gravi, clausit digesta labore,
Vase sub hoc modico, Maximus Olibius:
Adsit facundo, custos tibi copia cornu,
Ne pretium tanti, depereat laticis.

These were read in the lesser:

Abite hinc pessimi fures,
Vos, qui voltis vestris cum oculis emississimis;
Abite hinc, vestro cum Mercurio *petasato, caduceatoq;.*
Maximus, *maximo domum*
Plutoni, hoc
Sacrum facit.

The like *Ludovicus Vives* (upon the twentie one booke

of Saint *Auguſtine*, *De Civitate Dei*) reports in his time, to have beene found in ancient Graves, which by inſcription had burned there, above fifteen hundred yeares. Moreover, Saint *Auguſtine* himſelfe, in the ſaid booke affirmeth, That in the Temple of *Venus*, was a Lampe that never went out; which hee ſuppoſeth to have beene done, either by Art Magicall, or by the induſtrie of ſome man, who had put *Lapidem Aſbeſtum*, or the unquenchable burning ſtone within the ſaid Lampe.

Concerning this Lampe, found burning in Graves, I wonder; Firſt, how by the helpe of Art (for they ſay this Oyle is made of Gold) Gold

Gold may be reſolved into a fattie ſubſtance? Secondly, how the flame ſhould endure ſo many yeares? Thirdly, how within the ground, all Aire being excluded? And for a certaine, in our Age, in the time of Pope *Paul* the third, the Grave of *Tullia*, *Cicero's* Daughter was found, wherein was the like Lampe burning; but aſſoone as the Ayre came to it, it preſently went out: this Lampe had there burned, one thouſand five hundred yeares. The like alſo was found with us at *Yorke*, in the Monument, either of *Severus* the Emperour, or ſome other of the Ancients there buried. See Maſter *Camden* in his *Britannia*.

Pancirol. in libr: rerum deperditarum.

Some ſay *Conſtantius.*

Chap. VII.

Of the strange mixture of Vertue and Vice, in the Natures and Dispositions of manie men.

THat saying of *Plato* is most true; Heroicall Natures, as they are renowned for manie excellent and commendable Vertues, so are they subject, for the most part, to as many, and as great Vices. And as *Ægypt* affordeth as deadly poisons, together with as excellent Antidotes as any place of the world beside; so, both

both much good, and as much evill hang over the heads of the greateſt Common wealths, from theſe Heroicke great ones: although many heretofore have proved the ſame by many examples, it ſhall not be amiſſe to acquaint you with ſome choiſe ones, out of the beſt Hiſtorians.

Velleius Paterculus ſaith of *Mecœnas*, That he was wakefull, provident, and able to manage his weightieſt Affaires: but againe, when hee got any leiſure from buſineſſe, hee affected his eaſe, and all manner of looſe effeminacie, beyond any Woman.

Xiphilinus writes of *Tiberius*, That hee was a man

indued with many and great vertues, and (as it were) overwhelmed with vice and villanies, as if alike hee had exercised himselfe to either. Againe, the same Author reporteth of the Emperour *Otho*, where all his life long hee had lived wickedly and dissolutely, hee died most honestly, and resigned up his Empire (which hee had gotten by Tyrannie and wicked meanes) in a most glorious and honest manner. And the Emperour *Iulian*, as *Ammianus Marcellinus* saith, By his vicious errors: *Obnubilasse gloriæ multiplices cursus.* *Victor* writing of *Dioclesian*, saith, Hee was a man greatly esteemed, but thus conditioned; for hee was the first that

Ammian. Marcell. lib. 22.

that ever ware cloth of Gold, uſed to tread upon Silke and Purple, embelliſhed vvith Pearle and Precious ſtone: which, though it were more then did become him, and argued in him a lofty and a proud Spirit; yet this was nothing in reſpect of his other carriage: for (next after *Caligula*) hee was the firſt that allowed himſelfe to be called, (ridiculouſly) *Lord* and *God*, and to be adored and ſued unto, as unto God himſelfe: (but by and by, this followeth in the ſame Author) though he was ſo called, hee carried and bare himſelfe rather like a Father, then a Lordly Tyranne.

And of *Theodoſius* thus writes *Suidas*, *Indeed I admire the in-*

clinations, to bend ſo much either way. For when hee was void of care and buſineſſe, hee gave himſelfe up to all manner of pleaſures; but when neceſſitie compelled him, and feare of bondage and ſubjection poſſeſſed him, he tooke courage, caſt of ſloath, and bad adieu to all delights, and underwent all manner of labour, and uſed his beſt diligence; but ſhortly after, when all danger was paſt, and hee ſaw himſelfe free, hee followed his pleaſure and diſſolute living, as before. And of *Tribonianus*, ſaith *Procopius*, Hee vvas ſecond to none in the knowledge of all Sciences and Learning, being of a moſt ſweet and excellent diſpoſition: which vertues,

τὸ φιλοχρηματίας νόσημα, the diſeaſe of *Covetouſneſſe* very much obſcured.

Guicciardine alſo in the life of Pope *Leo* the tenth, writes thus: There were in that great Prelate, many things, both praiſe-worthy, and to be condemned; for having obtained the Papacie, hee deceived mightily the expectation of a great number: for there was in him great wiſedome, but hee fell farre ſhort of that honeſty which all men expected to be in him. *Lib.* 14.

Of King *Henrie* the eight, ſaith Maſter *Cambden*; *Fuerunt quidem in illo Rege magnæ virtutes, nec minora vitia, confuſo quædam Temperamento mixta.* There were in King *Henry* the eight, ſurely great and

Arnoldus Ferronus in Franc. Valesio.

and many vertues, neither fewer vices confusedly mixed each with other.

It is also reported of *Iohn de Medicis*, that hee was a good Souldier, very venturous in greatest dangers, and of great industry: but great and horrible vices overclouded those vertues, because hee was an horrible, and with unheard of Oathes, a blasphemer of God and his Saints: and being given to the dishonest and filthy love of boyes, hee was set on fire with the flames of Lust; and often hee was heard to breake into Atheisticall speeches, not fit to be named amongst Christians.

Lib. 11. p. 247. b. *Folieta Galeazo* reporteth in like manner of *Sfortia*, Duke of *Millaine*, that hee

was

was a very Monſter, made up and compact of Vertue and Vice: for hee was eminent and honoured for his Magnificence, Liberalitie, and Bountie, as well towards his owne people, as to Strangers: for the various and ſtately Furniture of his Houſe or Court, hee exceeded all the Princes of his time: for hee had abundance of maſſie Plate of every faſhion, and for all uſes, as well of Gold as Silver, as Baſons, Ewers, drinking Boules, &c. infinite ſtore of the beſt Horſes hee could come by out of all Nations; all proviſion for Huntſ-men, and Hounds, which yearly ſtood him in ſix hundred thouſand Crownes, a great ſum at that time

time. For, beſides his large Kennels of Dogs, there were great open Galleries, wherein, in long rankes, ſtood all kinds of Faulcons, and other Hawkes upon their perches: and a wonder it was to ſee the ſtate and riches of his coſtly hangings of Gold, Silk and Silver, embroidered with the Needle, by cunning hand, with devices, and Pictures of the moſt cunning Maſters. All men, who excelled in Learning or Eloqnence, hee held in great eſteeme, and procured them unto him, from all parts, by large and honorable ſtipends. Moreover, hee honored and loved all honeſt men, who were upright, and of good life; on the contrary, hee hated and

puniſhed

puniſhed all bad livers, oppreſſors, blaſphemers, &c. he was eaſie of acceſſe, for any might come freely unto him, & declare their mind: he was very courteous in his ſpeech and diſcourſe, & a true payer to all men their ſtipends or wages, for they never twice demanded the ſame, but it was ever as ſure unto them, as under locke in their cheſt, (ſaith *Galeazzo.*) But alas, fearfull vices diſgraced and ſullied the face and beautie of theſe excellent vertues; as beaſtly luſts, in deflowring of honeſt Maids and Matrons, afterwards cauſing them to be proſtituted unto his friends, or followers: his inhumane Crueltie, his inſatiable Covetouſneſſe, and Rapine, ever oppreſ-

oppreſſing his people with new Levies and payments; which vices drowning his other vertues, brought him into deadly hatred and contempt among his people. But the cauſe of this ſtrange diſtemperature in the Nature and Diſpoſitions of men, I leave as a depth not now to be ſearched into.

* * *

CHAP.

Chap. VIII.

The Vanitie of ſome mens Ambition, in Titles and Honours.

When *Seneca* ſaw the exceſſe, and abuſe of Bathes in *Rome*, no leſſe witty then truly, hee complained, ſaying, *Poſtquam munda Balnea inventa ſunt, ſpurciores ſunt qui lavant.* Since cleane and ſcowring Bathes were invented, they that waſh themſelves are become fowler, and more filthy. Not much unlike was that ſaying of Pope *Boniface*; When wee uſed *Epiſt. 86.*

Vide Decret. part. 3. de Conſecrat. diſtinct. 1. Canon 44.

uſed wooden Chalices, wee had golden Prieſts; but now having golden Chalices, wee have wooden Prieſts. May not the like be truly ſaid of the Ambition of ſome men, concerning their fooliſh thirſting after Names, Honors and Titles? The time was, when vertuous men laboured to excell each other by Merit, and deſerving well of their Countries or Common vvealths. The Emperour *Trajan* (otherwiſe a good Prince) was ſicke of this Diſeaſe; who, upon whatſoever hee builded or repaired, would ſet up a glorious ſuperſcription in Honor of himſelfe; whereupon (ſaith *Aurelius Victor*) *Conſtantine* the Emperour was wont to call him, *Herbam Parietariam*,

rium, for his ſo many Titles upon every Wall, and new houſes. *Ammianus Marcellinus* alſo compareth with *Trajan*, one *Lampadius*, a great perſon alſo, who (ſaith *Marcellinus*) tooke it ill at any mans hand, if hee did not commend him every time he ſpet upon the ground; adding this alſo, *Another Example of his Vanitie. Per omnia enim civitatis membra, &c.* In every part of the Citie, where other great men had beſtowed coſt in building, he would ſet up his owne Name, not as a repairer of the worke, but as the chiefe builder, *Quo vitio dicitur laboraſſe* Trajanus, *unde herbam parietinam jocando cognominarunt.*

Wal-wort or Pellitorie upon the Wall.

Somewhat a kinne to theſe former

Lib. 16. former follies was that of the Emperour *Constantius*, reported by the said Author, who many times would send his Letters unto the Senate, interwoven, and dressed up with Laurell, concerning his notable Victories, egregiously belying himselfe, with an hatefull bragging (of that hee never did) how hee was among the formost in the battell, how hee had obtained the victorie, and taken Captive, Kings kneeling unto him, and craving his mercie, when hee never came at the battell, or durst venture himselfe there.

Hereunto belong those foolish attributes, the *Turks*, *Persians*, and other *Barbarians* take unto themselves, who call

call themselves, *Brothers of the Sonne*, borne before *Lucifer*; King of Kings, the Scourges of God, as *Tamberlane*, in a wicked and franticke kind of Blasphemie. Which kind of madnesse in *Arsaces* the *Persian*, *Fl. Vespasian* heartily laughed at (as *Xiphilinus* mentioneth) It was a great signe that *Darius* his ruine to be at hand, in his proud Embassie unto *Alexander*, when by his Embassadour hee called himselfe, The King of Kings, and Cozen of the Gods, but for *Alexander*, hee called him, his Servant.

Paulus Jovius vvriting of *Pompeio Colonna*, Bishop of *Reatino*, saith, That when the said Bishop, by the meanes of

of many great perſonages, was reconciled againe, and brought into favour with the ſaid Pope, whom he had formerly offended: and that, when they ſignified ſo much unto him in a ſhort Letter, in whoſe ſuperſcription (Biſhop of *Reatino* by chance was left out) he receiving the Letter, threw it away, and bad the Meſſenger goe ſeek ſome other *Pompeio*, to whom that Letter was directed.

Very ſarcaſticall and bitter was that which wee reade of *Francis*, the firſt King of *France*, returned to that magnanimous Emperour, and of famous memorie, *Charles* the fift; at what time they being at warre each with other, when the Emperour, accor-

according to his greatneſſe, writing to the ſaid King, and having filled up a large ſpace of the Paper with his long ſtile, and imperiall Titles of his Dominions and Territories, belonging to the houſe of *Auſtria*: the French King very bitingly filled up in anſwer, as large a ſpace in his Letter, by the often repetition of *France*, as *Francis* the firſt, King of *France*, of *France* of *France*, &c. adding withall, That his Kingdome of *France* was ſufficient to encounter with, and ſubdue, if need were, all the Emperours Kingdomes and Provinces: for in times paſt, petty Kingdomes carried large Titles; as at this day, how are thoſe Kingdomes eſteemed, of *Sicilie*,

cilie, Naples, Toledo, Granado, Sclavonia, Dalmatia, Sardinia, Corsica, Croatia? Many pettie Princes have larger Territories.

To conclude, it was excellently answered, and to be immitated of all moderate Princes, *Ælius Lampridius* hath left recorded, of *Alexander Severus*, whom, when all Titles of Honor and Dignitie were heaped upon him, after the *Romane* Custome, aswell by the Senate as the people; it is reported, that hee answered most modestly, *It displeaseth mee much, to assume unto my selfe, that which belongeth unto others: againe, I find my selfe to be over-laden with your love and good-wils, for these glorious*

Names

Names are very burdenſome unto mee. Whereupon, the Hiſtorian addeth his owne cenſure; The Emperour gat more Honor, in not receiving Titles appertaining to others, then if hee had taken them upon him; and hereby, for ever after hee gained to himſelfe the reputation, not onely of a grave and moderate, but of a wiſe man.

E CHAP.

Chap. IX.

Of the ancient Triumphs among the Romanes.

THe first who is reported, ever to have rode in Triumph, was *Bachus*, after him in *Rome*, *Romulus*, who sending his Captives before him, followed himselfe after on foot, after him his whole Armie. *Tullus Hostilus* rode on Horseback; *L. Tarquinius Priscus* rode in a Charret of foure wheeles; *M. Curius Camillus* was drawne with foure white Horses, whom all after him imi-

imitated: The day appointed for the ſolemnitie of a Triumph, was kept Feſtivall through the whole Citie, all the Temples being ſet wide open, and all the Nobilitie providing in their houſes the greateſt Cheere they could make, inſomuch as the whole Armie was abundantly feaſted. The whole Senate went unto the gate *Capena*, in their Robes, to meet, and entertaine the Triumpher, by which Port or Gate, he was to enter in: afterwards they went together into the *Capitoll*, then followed all the Trumpeters, ſounding to the Charge, as if they were preſently to fall on upon the Enemie: after came Charriots laden with the Spoiles

of the conquered Enemies; there followed then goodly Statues, and curious Tables of Braſſe, or Ivorie. Alſo Towers, and formes of ſuch Cities as they had taken; alſo, a repreſentation of the forme, and manner of their fight with their Enemie. Afterwards followed, all the Silver, Braſſe and Gold, together with Statues, Tables, Candleſticks, Platters, Diſhes, Trenchers, Baſons of Gold and Silver taken from the Enemie. Likewiſe, Jewels, Purple, coſtly Garments of cloth of Gold, with Crowns of Silver and Gold, which were given to the Victor: then all ſorts of Armes taken from the Enemie, as Swords, Speares, Pollaxes, Bucklers, Breſt-

Breſt-plates, Helmets, Taſſes, and the like. After were brought the Gifts beſtowed upon the Triumpher, as Gold and Silver brought by ſome thouſands of people: then came other Trumpeters, whom followed fifty, or about an hundred Oxen to be ſacrificed, with their hornes gilded, and Garlands upon their heads; theſe Oxen were accompanied by Boyes, who carried veſſels of Gold and Silver to be uſed in the Sacrifice, all the Attendants were clad in Garments of Gold and Purple, interwoven; then came along the Charriots, laden with the Diademes, and Armes of thoſe Kings and Princes which were taken Captives.

After followed the Kings and Princes themſelves, with their Wives, Children, Brethren, and other of their kindred and friends. Moreover, others of the Enemies, with their hands bound behind them, and theſe being of the Nobler, or better ſort, were many thouſands. Then followed the Triumpher himſelfe, ſitting in a golden Charriot, made in the forme of a Tower, who was drawne with foure white Horſes, and clad in a Robe of Gold and Purple; in his right hand hee carried a Laurell bough, in his left, an Ivorie Scepter; next before him, the Lictors or Marſhals, with bundles of Rods and Axes; on every ſide of him the Trumpets ſounded,

ſounded, and Muſicians ſang ſweetly to their Harpes, clad in Purple, and wearing Coronets of Gold upon their heads; amongſt whom, one clad in a Garment of Gold reaching to his feet, breaking ſcurrilous and bitter jeſts upon the diſtreſſed Priſoners, made ſport to the people.

Many ſweet Odours and Perfumes were kindled, and carried about, whileſt a publike Officer bearing up in his hands, a Crowne of pure Gold, beſet with many rare and precious Gemms, ever and anon uttered this before the Victor; *Reſpice futura, & hominem te eſſe cogita*: Conſider what will follow, and thinke how you are but a man. Wherfore, in the char-

riot of the Triumpher, there hung up a little Bell and a Whip, to put him in mind hee might one day fall upon ſuch times, wherein (like a Slave) hee might be whipt, or as an Offender, loſe his head; for thoſe who were to be beheaded, had alwaies a little tingling Bell borne before them, leſt, as one polluted and curſed, he might be touched of the people. Sometimes the Sonnes and Daughters of the Triumpher rode with their Father in his Charriot, but the next of his kindred went cloſe by his Horſes ſides, and ſometimes gat up (as if alſo they would ride in Triumph) upon their backes.

When *Auguſtus* rode in Tri-

Triumph, *Marcellus* rode upon the formoſt Horſe on the right hand, and *Tiberius* on the left: the Triumphers Followers, and the Shield-bearers followed his Charriot; after all the Captaines, with the whole Army in their order, carried Laurell branches in their hands, and Crownes of Laurell on their heads; and if any of them had purchaſed any notable rewards, as Crowvnes of Gold, Bracelets, Speares, Shields, and the like, they bare them in their hands, ſinging *Paans*, or Songs of Praiſe, in honour of the Triumpher, adding hereto, many ridiculous paſſages.

After that in this pomp they came into the *Forum*, or the

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ſpacious place of the Citie, hee choſe out one Captive, eſpecially, whom deſtinated to death, hee preſently ſent to priſon. After this, hee went up into the *Capitoll*, the whole Senate, and all the Magiſtrates accompanying him. Then the execution of the ſaid Captive being publikely proclaimed, they ſacrificed their Buls, conſecrating certaine Spoiles unto *Iupiter*. Afterward they feaſted without the Galleries, or Walkes of the *Capitoll*, ſitting untill the evening: then with Sagbuts and other Muſicall Inſtruments, they accompanied the Triumpher home to his houſe, and ſo they ended this Feſtivall Solemnity. This Triumph laſted

two

two or three dayes, especially, if they had gotten many and large Spoiles. And thus wee reade *Titus Flaminius*, *L: Paulus*, *Cn: Pompeius*, and *Augustus* to have triumphed. None were allowed this Triumph, except they had put to flight, or slaine five thousand Enemies, and had besides, inlarged the bounds of the *Romane* Empire. This Pompe and Solemnitie is collected out of *Dyonisius Halicarnassæus*, *lib.* 2. & 5. *Valerius Maximus*, *lib.* 2. *cap.* 8. *Iosephus de Bello Iudaico*, *lib.* 7. *cap.* 24. *Plutarch* in the life of *Paulus Æmilius*, *Appian*, and others. Those also triumphed, who had won any notable victorie by Sea, the Beakes and Anchors of Ships

and

and Gallies being brought to *Rome* before. Now all this Gold, Silver, and other booty gotten in the Warre, belonged to the Citizens, and was laid up in the Treasurie, onely the charges of the Triumph deducted.

Againe, those who had put their Enemies to flight without effusion of blood, or had overcome Inferiors, as Servants, they had a kind of a boasting Solemnitie; for they rode into the Citie of *Rome* on Horse-backe, accompanied with the Knights, their friends, and the Armie, being clad in Gownes of cloth of Gold, and Purple, sacrificing Sheepe onely in the *Capitoll*; and this was called, *The lesser Triumph.*

Three

Three hundred and fiftie Triumphs are reckoned from *Romulus* unto *Belliſarius*, who was the laſt that triumphed under *Iuſtinian*, Emperour of *Conſtantinople*.

But this cuſtome of riding in Triumph, was allowed but under very few Emperours, although Triumphall Ornaments were kept for them, as the Laurell, their Robe, and Ivorie Scepter, which they uſed when they went abroad in publike.

CHAP.

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Chap. X.

The extreme Madneſſe, and vaine Pride of ſome great Perſons in former Ages.

WEll knowne is that ſentence of *Plautus*, *Decent ſecundas fortunas ſuperbiæ*; Pride becommeth a proſperous Fortune. But many, the more mighty and potent they are, ſo much the more baſely and fooliſhly they abuſe their greatneſſe; wherof I will give you ſome examples; as *Xerxes* that moſt famous Monarch of the *Perſians*, was in his time,

time, the greateſt Prince in the world; ſo for his ridiculous folly, hee ſurpaſſed, and bare away the Palme from all other. Of whom, thus writeth *Herodotus*: When he heard that the *Helleſpont* from *Aſia*, joyned it ſelfe to *Europe*, taking it in a high diſdaine, hee commanded three hundred blowes to be given (by ſtriking) to the *Helleſpont*, and a paire of Fetters to be caſt downe into the bottome of that Sea. And I have heard (ſaith *Herodotus*) that hee ſent to brand, or burne the ſaid Sea with a hot iron; but moſt true it is, hee cauſed it to be ſoundly box'd and beaten, uttering theſe barbarous and frantick words; Oh bitter Water, thy King and Lord inflicts *Herodot. lib. 7.*

inflicts this punishment upon thee, because thou hast wronged him who never deserved ill at thy hands: but K. *Xerxes* in despite of thee, will turne thee another way; thou seest no man sacrificeth unto thee, because thou art a deceitfull and bitter streame. Whereto agreeth *Plutarch*, saying, *Xerxes* branded the Sea, and extremely beat the same. Moreover, hee sent this Letter and Message to the great Mountaine *Atho*; *Divine Atho*, thou that toucheſt Heaven with thy top, see that thou yeeldest no huge and intractable stones to hinder my workes; if thou dost, I will dig thee up, and throw thee into the Sea.

Libello de cohibenda ira.

The like madnesse among the

the *Romanes*, poſſeſſed *Lucullus*, who caſt huge ſtones into the Sea, and by undermining Mountaines, let it into the maine Land: whereupon, very wittily, *Pompey* called him, *Xerxes togatus*. C. *Caligula* grew very angry with Heaven, becauſe it blew, and ſtormed upon certaine Stage-players (whom himſelfe rather imitated, than beheld) and becauſe at a Feaſt, hee was affrighted with Lightning, he challenged the field of *Iupiter*, to fight with him hand to hand, uttering aloud (beholding heaven) that verſe of *Homer*, ἢ μ' ἔπαιρ' ἢ ἐγὼ σέ, that is, Take my life, or elſe I will have thine. Afterward, when hee ſaw hee could doe *Iupiter* no harme, hee would make

himselfe *Iupiter* (as *Dio* and *Suetonius* write in his life) and imitated him in all his lustfull actions; for first hee committed Incest with his owne Sisters, as did *Iupiter* with *Iuno*, who being his Sister, he kept as his Wife: then hee followed him in all other his adulteries and whoredomes, imitating him onely in his vices, since hee could not in his vertues; so that truly it may be said of him, as *Iuvenal* (and I suppose of him) speaketh:

Satyra 4. — *nihil est quod credere de se,*
Non possit, si coniubeat Dis
æqua potestas.

This same Monster of Nature also feigned, that he was crowned by the hands of *Vi-*

ctorie

storie her ſelfe; and that hee did court and kiſſe the Moone, imbracing her at his pleaſure; and one day in the preſence of *Vitellius*, hee affirmed that hee had carnall knowledge of her: withall asked *Vitellius*, if hee ſaw him not when hee committed the act? *Vitellius* wittily and pleaſantly replied, No indeed Sir, you Gods doe all within your ſelves, without the knowledge of Mortals. This reporteth *Xiphilinus*; adding beſide, That hee made artificiall engines to reſemble Thunder, and to caſt out fire, that hee might in all things reſemble *Iupiter*. And this Hiſtorie following, *Athenæus, lib.* 12. recordeth out of *Theopompus*. *Cotys*, a certaine King of *Thracia*, who for a diſſo-

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dissolute life, and *Epicurisme*, gave place to no man alive; one time he thought himselfe worthy, in marriage to match with *Minerva*, and was verily perswaded, that the Goddesse would yeeld unto his lustfull desire: there having made a most sumptuous Banquet, and prepared a most delicate bed in a goodly Chamber, richly furnished with whatsoever appertaining to State; being well gone in drinke, hee waited for the comming of *Minerva*; but having stayed long for her, and shee not appearing, hee sent one of his Guard to see whether she were come into the Chamber, or no: when hee told the King, shee was not yet come, the King shot him to death with Arrowes:

rowes: then ſent he another, who brought the ſame Meſſage, and him hee ſlew in like manner: then a third went, who being terrified by the example of his fellowes, brought word the Goddeſſe was there, and expected him. *Rhianus* a Greek Poet, very ingeniouſly ſcoffed this his folly, tranſlated ſince by *Henricus Stephanus*, that famous Scholler and Printer, into Latine, which were too long to recite.

Lopez de Gomara ſaith, that the Kings of *Mexico*, when they were conſecrated, or crowned, uſed to take their Oath after this manner: I ſweare that the Sunne, during my life, ſhall hold on his courſe, ſhall keepe his wonted glory,

glorie and brightneſſe, that the Clouds ſhall ſend downe Raine, the Rivers ſhall run, and the Earth ſhall bring forth all manner of Fruit. Theſe proud Princes ſhould have done better, and wiſer, if they had imitated the example of King *Canutus*, the *Dane*, ſometime King of *England*, as it is reported by *Henry* of *Huntingdon*: who, tooke off a flattering Parāſite (when he told him, all things through his Dominions, were at his becke and command) after this manner, *Canutus* cauſing a Chaire to be ſet upon the Sea ſhore, wherein being ſet, hee ſaid to the Sea, flowing faſt towards him, Thou belongeſt unto mee, and the Land, upon which I now ſit,

is

is mine owne; neither is there any whosoever that obeyes mee not, shall escape unpunished: I command thee therfore (thou Sea) that thou commest up no higher into my Land, nor that thou presumest once to wet thy Masters Legges, or Garments. But the Sea, keeping his ordinarie course, without duty or reverence, washed both his Legges and Gowne. He then leaping backe, said, Let all the Inhabitants of the world know, that the power of Kings is frivolous and vaine; neither is there any mortall man worthie the name of a King, but he to whose becke, Heaven, Earth and Sea, by his lawes eternall, are obedient. Neither did *Canutus*, after

after this time, weare a crown.

Extreme was the madneſſe of *Attilas*, King of the *Goths*, (as *Olaus* writes in his life) who, after hee had overcome *Aëtius* and *Thraſimundus* his enemies, uttered this proud ſaying, That now the Starres were ready to fall before him; now the earth trembled, and that himſelfe was the Maule, or Hammer of the whole World: and after hee grew to that arroganeie, that hee commanded *The Scourge of God* to be added to his Title, himſelfe to be ſo called, and written in all his Letters and Proclamations whatſoever.

Chap. XI.

Of Cinnamome.

Galen writes, *lib.* 1. *Antidot.* that in his time., *Cinnamome* was very rare, and hard to be found, except in the Storehouses of great Emperours and Princes. And *Plinie* reporteth, That a pound of *Cinnamome* was vvorth a thousand *Denarii*, which is answerable to the value of one hundred and fiftie Crownes of our money. Afterwards, when the Woods of *Arabia* and *India* vvere set on fire,

and consumed, it was a great deale dearer. That which the Latines call *Cassia lignea*, it is comparable but to the worst sort of *Cinnamome*, which in *Italy* they call *Cannella*. For indeed, the true *Cinnamome* is utterly unknowne of us; as also of *Xylocinnamome*, which is onely the Wood of the *Cinnamome* Tree, but the true *Cinnamome*, the Barke thereof.

Of this *Cinnamome*, you shall find a large description in *Plinie*, *lib.* 12. *cap.* 19. but *Solinus* more briefly, thus: This shrub groweth in a short time, with low branches, bending downward; it is never above two Ells in height; if it grow up small and slender, it is esteemed the bet-

better, that which is thicke is the worſer. It is gathered by the *Indian Prieſts*, they having firſt ſlaine certaine beaſts for a Sacrifice, which when they have offered, they obſerve, that their harveſt of this *Cinnamome*, ſhall not be before the Sunne-riſing, nor endure after the Sun-ſetting. Whoſoever is Lord of the Soile, or the principall man, hee divideth the heapes of the branches, or ſtickes of the ſame, gathered with a Speare, which is conſecrated for the ſame purpoſe: and a portion of ſome handfuls is dedicated to the Sunne, which, if it be equally divided, enkindled by his beames, it preſently taketh fire, and burneth. Thus farre *Solinus*, in his deſcrip-

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tion of *Africa*, *cap.* 39. & 42. Of this *Cinnamome*, *Salomon* maketh mention, *Proverbs* 7. & 17. alſo *Marcian* the Civilian, in *l. Cæſar* 16. §. *Species. ff: de public. & vectigal*, where hee notes out of *Plinie* and *Dioſcorides*, that the vertue of this Plant was in the Barke of the Tree; and that in *Galens* time it was moſt rare, and not to be found, but in the Cloſets of Emperours: hereof is a very precious unguent made, cal'ed *Cinnaminum*, being in ſubſtance very thicke, whoſe chiefe commendation is, that the ſmell hereof (if you carry it about you) drawes any Woman, though paſſing by you, and minding other things, to draw neere unto you, ſaith

Philip

Philip Beroaldus upon *Apuleius*, *lib.* 2. *Milesiac.* and which is affirmed also by manie others.

Chap. XII.

Of Balsamum.

Balsamum being more famous by Report, then knowne, is the juice of a certaine Tree growing in *Iury*, in the valley of *Iericho*, like unto a Vine: these Plants (except counterfeit) are not now any where to be found; they say the *Turke* hath some few in *Ægypt*, from which every yeare hee receiveth onely some few

drops of the Liquor; elſe are they to be found in no part of the World. For when the *Turkes*, enemies of all goodneſſe and civilitie, deſtroyed all the Vineyards in and about *Iericho*, withall, they cut downe theſe Plants; for ſince, they were never found in that Countrie, and therefore no true *Balſame* is brought into *Europe*: if happily ſome there be, it is not worth the ſpeaking of. Yet I have heard ſome affirme, there have been ſome of theſe *Balſame* Plants found in the Weſt *Indies*, but I much doubt of that: it may be ſome other Tree, affording a medicinable Liquor (as there are many) like unto the other. For this aforenamed true *Balſamum*, grew no where

but

but in *Iury*, in the valley of *Iericho*, in two large Gardens which belonged onely unto the King: as it was like a Vine, ſo it was planted like unto our Vines, by ſetting the ſlippings into the Earth: but whereas the Vine had props to guide it, the *Balſamum* had none. Within three yeares after the planting, it brought forth the fruit; the height of it, being growne, was not fully two Cubits: among all other unguents, for goodneſſe, *Balſamum* hath the preheminence, becauſe alſo it excels all other for ſweetneſſe of ſmell; the juice or liquor, is called *Opobalſamum*.

— *Hirſuto ſpirant Opobalſamo collo*; ſaith *Iuvenal*.

Xylobalsamum is the Wood of the body, or of the branch, which the Shops sometimes substituted for the liquor; the chiefe vertue is attributed to the Juice; the next, to the Seed; the third, to the Barke; the least of all, to the Wood. The triall of true *Balsame*, is to put it into Milke, which it will presently turne to a curd; and if any drop chanceth to fall upon a Garment, it will leave no spot or staine behind. *Dioscorides* saith, When the Liquor was to be drawne forth, the body was cut with small clawes of iron. Which *Claudian* also affirmeth in *Epithal: Palladii*;

διδήροις ὀνυξι. 1. Ferreis ungibus Dioscor. lib. 1. c. 18.

Gemmatis alii per totum Balsama tectum

Effu-

Effudère cadis, duro quæ saucius ungue
Niliacus pingui desudat vulnere cortex.

Plinie, Solinus and *Tacitus*, rather affirme the veines of the Tree to be opened with Glasse, a sharpe Stone, or with Knives of Bone; averring, the nature of the Tree cannot abide iron, but presently dieth, if you cut it never so small a depth.

Strabo also affirmeth this Plant to have beene peculiar to the Land of *Iury* onely: it hath the name, *Balsamum*, from the *Arabian* word, *Balsamin*; that is, The Lord, or Prince of Oyles. And wee find it in *Exodus*, to be *Aromatum præstantissimum*; by this,

Whence *Balsamum* hath the name.

Exod. 30. 23.

Lib. 36. de Opobalsamo.

this, the *Iews* gained to themselves great riches; as *Iustine*, the Epitomizer of *Trogus* affirmeth. The place where it grew, was but two hundred acres of ground, which was with Mountains, like the wals of a Castle, encloſed round; they ſweat out their *Balſame* but at one certaine time of the yeare: and one thing is to be admired of the place where theſe Trees grow, when all the Country round about (by reaſon of the nearneſſe of the Sunne) was extremely hot, in this Vale onely, the Ayre was ever temperate and refreſhing, with a ſhady coolneſſe.

CHAP.

Chap. XIII.

What Studies and Exercises best become Princes.

AN ancient Historian, writing the life of *Galienus* the Emperour, saith, Hee excelled in Poetrie, Oratorie, and in all Arts, and it were an hard matter to collect all his workes; which made him famous in his time, as well among Poets as Rhetoricians. But one thing must be expected from an Emperour, another from a Poet and an Orator: which passage when I well

well considered, and having perused many Histories, I quickly found what Studies concerned Princes, and what vulgar persons. And first, I met with that of *Livie*, concerning *Servius Tullius*, writing thus; *Inde puerum liberûm loco captum haberi eruditiq́; artibus, quibus ingenia ad magna fortuna cultum excitantur.* After that, from a Boy, hee began to be accounted in the ranke of his children, and to be instructed in those Arts, by which good Wits are excited, to be made capable of a great fortune. And another writes thus of *Augustus*; *Hee was first exercised in the way of speaking Greeke and Latine, hee did endure the travell and labour*

which

which belonged unto ſervice in the Warre, hee learned whatſoever appertained to the Rule of a Common wealth, or a Kingdome. The like did *Agrippina* in the education of *Nero* her Sonne. For as wee read, ſhee perſwaded *Claudius* to adopt *Domitius Nero* her Sonne; which when ſhee had done, ſhee procured *Seneca* (who had, about that time, a great quantity of Land given him, amongſt us, lying in *Eſſex*) to teach and inſtruct him, and to make him fit for Imperiall Governement.

Seneca poſſeſſed Land in *Eſſex*.

Now what are theſe Studies? I will ſhew you in few words. I ſpeake nothing of Pietie and Religion, which the meaneſt knoweth to be the

the *Basis*, and foundation of all Princely Education; and without vvhich, all other parts, be they never so excellent, doe but totter and reele: hee therefore beeing first grounded in the true knowledge of God, and the puritie of Christian Religion; I first bring him to the Rhetorick Schoole, and to learne to be Eloquent: being admonished hereunto by *Lucian*, vvho in his Dialogue, (which he intituleth Ηρακλῆς) doth faine *Hercules Ogrisius* to draw a mightie companie of the common people unto him, fastened by the eares, unto little Chaines which proceeded from his mouth. By which fiction hee meaneth, that a good Prince, by

by the benefit of Eloquence, may eafily keepe his ſubjects in awe, and order. *Muſonius* in *Stobæus*, alſo ſaith, It is a moſt Kingly thing for a Prince, not to be out-gone in abilitie of an Eloquent tongue. Neither doe I deſire, that a Prince (as King *Iames* ſaid) ſhould be a paſſe-maſter in Rhetorick and Eloquence, or to ſift all Oratorie for ſtile and figures; it is enough if hee but have a proper and ready ſweetneſſe of utterance, leſt perhaps, if any ſhould perſwade him to be excellent herein, hee might anſwer his Tutor, as a certaine Prince in *Euripides*, anſwered his, μή μοι τὰ κομψὰ ποικίλοι γινοίατο ἀλλ' ὧν πόλει δεῖ μεγάλα βουλεύοντες ἐά. *Princes are not to be*

inſtructed

inſtructed concerning light matters, but in thoſe things which eſpecially concerne the Common wealth.

From Eloquence, I would leade a Prince to the ſtudie of Philoſophy, not to thoſe ſubtill *Quiddits*, and deepe *Theoremes*, which may make one learned, but ſeldome better, and oftentimes worſe: For, how many hath the ſubtilties heereof made plaine Atheiſts; and a Prince ought not to ſtudie to bee eminent in a Schoole, but learne to know what may concerne the life and ſafetie of his ſubjects; wherefore the Theorique part of Philoſophie for Recreation ſake may bee taſted of, according to that of *Neoptolemus*, *Philoſophandum paucis*,

paucis, nam omnino non placere. And as much is confeſſed by *Apollonius* in *Philoſtratus*, where hee ſayeth: The ſtudie of Philoſophie in a King or Prince, if it be with moderation, worketh in him an admirable Temperature: but overmuch toyling in the ſame ſtudie, is odious and troubleſome, and more ſordid then may ſuite with the State of a King. *Marcus Antoninus* Emperour, though hee gave himſelfe but moderately to this ſtudie, yet the Name of *Antoninus* the *Philoſopher* ſtucke by him all his life after. *Iulian* the Emperour alſo was taxed of his beſt friends, *quod nimius circa Philoſophorum diſputationes eſſet.* But I would have him *Ammian. Marcell.*

verſed

verſed and well acquainted with thoſe Theoricall Studies which concerne the Mathematiques, after the Example of many great Princes and Monarchs, who have made ſingular uſe heereof: For it is a moſt fitting and neceſſarie thing, that a Prince ſhould know the Situation of Countries, people, and their manners; Kingdomes, and their forme of government; Paſſages, Havens, and to beare them in memory: and withall, not to bee altogether ignorant in Aſtronomie, concerning the Heavens and their Motions, Conſtellations, their names, with their ariſing, deſcending, and the like. This was the ſtudie of *Iulius Cæſar* in his Campe, as *Lucan* teſtifieth: --*Me-*

—Media inter prælia ſemper,
Stellarum, cælique plagis,
ſuperiſque vacare,
Solebat.

Alphonſus the tenth King of *Spaine*, was ſo given to the ſtudie of the Mathematiques, that hee was tearmed the *Aſtrologer*, and from his Name, thoſe Mathematicall Tables, ſo well knowne, are called to this day, *Alphonſus his Tables.*

Likewiſe that famous Emperour, whom for his merits of Chriſtendome, may bee juſtly called a *Second Charles the Great*, hee tooke ſuch delight in the Study of the Mathematiques, that even in the midſt of his whole Armie in his Tent, ſate cloſe at this ſtudie,

die, having for that purpose as his Instructor, *Turrianus* of *Cremona* evermore with him. I meane not that I vvould have Princes, under the colour of *Astronomy*, give themselves to *Astrologie*, that Fortune-telling, and groundlesse profession of Almanack-makers, and quacksalving Empericques, which casteth Nativities, and necessitates the actions of men, (more then God himselfe ever did:) this studie is to bee avoyded of Princes especially, because it is impious, and will both make them superstitious and cowards. This deceived *Alexander*, who when heereby (being both sicke in body and minde, vexed vvith many cares) hee thought to have pre-

prevented death, hee drew it upon him. And of this Diſeaſe alſo laboured *Lewis* the Eleventh, as you ſhall find it recorded by *Philip Commines*. To conclude in a word, how farre we ſhould wade in this knowledge, I will make *Tullies* wordes mine owne; *Didici ego* (ſaith hee) *compertumq; habeo Reges & Principes ab Theoratica Philoſophia ſubtiliori ſtudio laudari non ſolere.*

After this firſt part of Philoſophy, I perſwade a Prince to the other Practicall, which is *Politicall*, or concerning Pollicie, which to ſay truth, ought to bee his onely ſtudie: For this Politicall part is moſt imployed in directing Princes in their manner of living, and

and all thoſe things vvhich concerne the good of the Commonwealth, ſaith a learned *Geographer.*

I preſuppoſe every Prince to bee by Nature apt to take advice and wholeſome counſell: And a Prince being ingenious, and by Nature apt and capable of underſtanding, hee is to be firſt grounded in the Rules and Inſtructions of the beſt Politicians that have written, whoſe Bookes teach him without affection, feare, or flattery. Excellent vvas that ſaying of *Alphonſus* King of *Arragon*, That his dead Counſellors (meaning books) were to him better then his living, who neither mooved by feare, ſhame, favour, hatred, or any other affection, would

would tell him the truth sincerely and plainly. Hereupon the best Authours in this kind are to bee enquired for, and read, after the Example of the most able, and who ever were famous either in peace or warre. *Marcus Varro* gave to *C. Pompeie* when hee was first elected Consull, for his instruction, *Isagogicum commentarium de Officio Senatus habendi*, as saith *Agellius*. *Agell. lib. 14. cap. 7.*

Demetrius Phalereus, (as *Plutarch* saith) earnestly perswaded *Ptolomy* that he should provide himselfe of those Bookes entituled, *Commentarij de Regno*. So *Livie*, from the first foundation of *Rome*, maketh mention of the Commentaries of *Numa*. *Xiphilinus* of *Cæsars* Commentaries.

Ta-

Tacitus, of the *Regiſter* or *Account Booke* of *Auguſtus*. *Soranzo*, of the Commentaries of *Amurath*, Emperour of the *Turks*. Many Princes left behind them in writing to their Heires politike obſervations, and their Experience for their uſe and inſtruction. Reade *Xiphilinus*, of *Auguſtus Caſar* his Will and his wiſe & thriftie Counſell to *Tiberius* and the people of *Rome*, which were too tedious to inſert here; though one thing herein I will not overpaſſe: *Auguſtus* heerein charged them to be content with what they had already, & by no meanes they ſhould ſtrive to enlarge the Bounds of their Empire: for it was both hard getting more; and gotten, it might endan-

endanger the losing of that wch they now possessed quietly.

Xiphilinus writeth also, that *Nero* had books, τῆς ἀρχῆς. *Ammianus Marcellinus* testifieth, That *Iulian* read continually a certaine Booke, which *Constantius* wrote with his owne hand, when hee sent him to studie in the Vniversitie of *Paris*. And these kind of Books were called, either *Commentarii*, *Breviaria*, *Rationaria*, *Instrumenta Imperii*; the *Græcians* call, βιβλία τῆς ἀρχῆς. In these and the like Books, concerning the Government of a Common wealth, as of *Plato*, *Aristotle*, and *Plutarch*, left to Posteritie; if a Prince be well exercised, he shall have herein understanding enough.

But I would have him with-

all, converſe with learned men well skilled in this kind. For (as *Seneca* ſaith) as thoſe who walk in the Sun (though they goe not out for that purpoſe) cannot chuſe but bee Sun-burn'd; ſo hee, who is delighted in the companie, and acquaintance of Wiſe men, and makes uſe of the ſame, cannot chuſe but partake of ſome Wiſdome. So *Scipio Africanus* had *Polybius* and *Panætius* evermore with him; *Lucullus* had *Antiochus*, the younger *Scipio*, either *Lælius*; *Auguſtus*, *Agrippa*; and *Statilius*, *Taurus*; *Nero* (as long as hee continued honeſt) *Seneca*; *Themiſtocles*, *Meneſiphilus*; *Themiſtocles*, *Anaxagoras*; *Dio*, *Plato*; *Philip* of *Macedon*, and *Epiminondas*, *Lyſias* of

of *Tarentum*; *Alexander*, *Aristotle*; *Cicero*, *Nigidius*; and so of others.

These of the *Latines*, were called *Monitores*; of the *Graecians*, Μνήμονες, or *Remēbrancers*.

Besides, a Prince is not onely to have about him, such as are skilled in humane Learning, but also such as have knowledge in Militarie Affaires; for a Prince must be fitted, not onely for times of Peace, but of Warre.

Severus is commended of *Capitolinus* in these words; It was his custome, if he was to deale in serious businesse, and matters of Law, and State, to make learned, wise, and understanding men of his Counsell, if of matters concerning Warre, ancient

Souldiers, ſuch as had deſerved well, and had experience; who were skilfull of Countries and places, and of fortifications, but eſpecially of either, who were beſt read in Hiſtorie: for Hiſtorie and Policie goe hand in hand with either; Hiſtorie declares what hath beene done, Policie, how juſtly. But ſome *Courtier* may ſay, Will you have a Prince to be alwaies poring upon his Booke, and allow him no exerciſe? Honeſt and ſeaſonable exerciſe ought never to be denied to a Prince. Which Exerciſes I reckon, to ride and manage a great Horſe, to exerciſe his Armes, to leape, to hunt, to play at *Tennis*, and the like, which may further and confirme his ſtrength.

Some-

Sometimes Princes, if they be ſo pleaſed, may exerciſe Mechanicall Arts, if they be not illiberall or baſe; wherefore *Domitian* is juſtly taxed by Hiſtorians, that hee tooke pleaſure in killing of Flies, with a ſmall ſharpe ſticke. Moreover, *Commodus* is blamed by *Lampridius*, becauſe he was skilfull in thoſe things which became not his Imperiall dignitie, as making of Wooden Cups, Dancing, Singing, playing the Foole, and uſing himſelfe to Fencing. Neither are thoſe Exerciſes to be allowed of in a Prince, which draw blood, as playing the Butcher, and to kill Beaſts for his recreation, which are Arguments of a cruell and a bloody mind.

There are certaine Mechanicall Arts, neare a kinne to the Liberall, wherein a Prince may take his pleasure, as *Painting*, wherein *Alexander Severus*, and *Alexander* (by the relation of Hiſtories) were excellent. Belonging to this, is *Statuaria* or *Carving*, wherein, *Xiphiline* and *Spartianus* report the ſame *Adrian* to have beene moſt skilfull. *Turning* hath a ſhare with the other, an Art lately found out, yet much commended, and allowed of, for *Sigiſmund*, that moſt valiant and vviſe K. of *Poland* is ſaid to have exerciſed himſelfe much herein.

Wee reade alſo of many Princes, who have beene excellent *Goldſmiths*; *Collenutius* reports, That *Manfred* of *Naples*

Naples, made a moſt curious Eagle of ſilver, which he ware upon his Helmet. *Alphonſus*, Duke of *Ferrara*, could caſt great Pieces of Ordnance, whereof, two he made in the *Venetian* Warre, one he called *the Earthquake*, th'other, *Grandiabolo*, or the great devill.

Of *Iames* the 4th K. of *Scots*, *Buchanan* writes, *lib.* 13. That he had learned, and ſtudiouſly practiſed, how to cure all manner of wounds perfectly; which skill was common to moſt of the Nobilitie of *Scotland*, as men accuſtomed to War and wounds. *Collenutius* againe reporteth, That *Ferdinand* the ſecond, K. of *Naples*, was skilfull in all Mechanicall Arts; neither skilfull onely, but an excellent Maſter in all

whatsoever. *Rodulph* the last Emperour, was a rare Jeweller, and had great skill in making of Clocks and Watches. Neither in our daies are examples wanting of great Princes and persons, who delight themselves in these & the like. These bee those short Rules which I have out of others, I confess, prescribed out of many Examples unto Princes; which if they shall observe, there is no doubt but they shal give their Subjects great hope of their just and moderate government, and draw their eies as glorious Mirrors to admire them; Provided their Teachers, and Counsellors be learned & just. For as *Lampridius* saith, *Tantum valet aut ingenii vis, aut eorum qui in Aula institutores habentur.* CHAP.

Chap. XIV.

Of incombustible Flaxe, or which will not consume by Fire.

THere was anciently a kinde of Flaxe, which the *Graecians* called *Asbestinum*, the *Latines*, *Linum vivum*: Hereof were made whole pieces of Linnen cloth, and garments, which were not only not consumed by any fire, but cast into the same, the soyle and dirtinesse being consumed and burn'd away, taken out againe, it became more white then any

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water could wash it. The bodies of Emperours and Kings were burned in sheets of this linnen, least the ashes of their Bodies burned, should mingle with the ashes of the wood. This Flaxe is esteemed above all other Flaxe in the world, (saith *Plinie*;) it is hard to bee found, and as difficult to bee woven, by reason of the shortnesse therof, and being found, in price it equalled the most excellent Pearles. *Nero* is reported to have had a linnen garment of the same: but at this day it is not any where to be found; Yet I remember I had given me by an *Arabian*, when I lived in Saint *Martins* Parish in the Fields, twentie yeares since, a pretty quantity of a Stuffe-like Flaxe, which hee

plin. lib. 19. cap. 1.

he bad mee put into the fire, but it consumed not; whether it were of this Flaxe or no; or that Flaxe of *Cyprus*, which *Podocataro* a Knight of *Cyprus* (who wrote an History of *Cyprus*, *Anno* M D L X X.) brought to *Venice*, and the fire could not consume it, I know not. Now this Flax of *Cyprus* proceedeth from no plant, as our Flaxe, but from the stone *Amiantus*, which being found in *Cyprus*, and broken with an hammer, the earthy drosse purged from it, there remaines fine hairie threds, like unto Flaxe, which are woven into cloth. This Flaxe was seene in the house of the said *Podocataro* by many men of worth and credit, as *Porcacchio* witnesseth, *Tabula* 2. *Funeralium*.

Where-

Wherefore *Line* being made of this stone, and incombustible, *Constantine* the Emperor ordained that it should ever burne in lampes in his chappel at *Rome*: this reports *Damasus* in the life of Pope *Sylvester*. Moreover, *Ludovicus Vives*, in his *Commentaries* upon S. *Aug. de Civit. Dei. lib.* 21. *c.* 6. saith, that hee saw lampes at *Paris*, whose lights never consumed. Also at *Louaine* a Napkin taken from the table at a feast, and throwne into the fire, and being quite red as a coale, was taken out againe, cooled, and restored to the owner more white then if it had been washed with all the water and sope in the towne. But enough of this subject.

Chap. XV.

Of an artificiall kinde of guilding amongst the Romanes, which they called Pyropus, *as also of* Electrum.

Pyropus, is commonly taken for a bigger sort of *Rubies*, called a *Carbuncle*, from the resemblance of a burning coale, but falsely: for *Pyropus* was, as *Plinie* telleth us, *lib. 34. cap. 8.* a kind of Copper, to every ounce of which, sixe scruples of gold were added, and so beaten into thin leaves: tops of Piramids, Towers, and the like,

were

were guilded therwith, which when the beames of the Sun tooke hold of, it shone like fire; thence had it the name of *Pyropus*. But this Art of making it is utterly lost: so is that mettall called *Electrum*, which was a composition of gold with a fift part of silver added thereunto; and heerewith the Ancients beautified their beds, sielings, and tables, as *Homer* testifieth. With *Pyropus* Stage-players used to guild their Coronets, being first drawn or beaten into thin sheets or leaves, and after steeped in the gall of a Bull sayth *Plin. l 34. cap. 8.* *Pliny*: wherefore our Schoolemasters, and ordinary Grammarians may see their errour, in taking *Pyropus* in *Ovid* for a Carbuncle, where *Ovid* describing

bing the house of the Sunne, saith it was,

—sublimibus alta columnis, Metam 2.
Clara micante auro, flammaſq;
imitante Pyropo.

And that it was no kind of mettall, but was to be layd on as we doe our leafe-gold, *Propertius* will affirme, where hee saith,

Picta nec inducto fulgebat
parma Pyropo.

Iſidore suppoſeth *Electrum* Electrum.
was so named, by reason of the brightneſſe from the Sun, called by many Poets (as *Pliny* teſtifieth) *Elector*; whereof Plin. l. 37. cap. 2.
there are three kindes: The first proceedeth from the fatty ſubſtance of a Tree, which is a kind of *Pine*, and runneth downe, as we ſee the Gumme upon Cherry Trees, and is hard-

hardned with the coldneſſe of the Aire, or the working of the Sea; for when great Tides flow up into thoſe Ilands where it groweth, carrying it away, they caſt it upon other Shores, giving the forme of roundneſſe thereunto, by often rouling the ſame. The Ancients called it, *Succinum, quod ex arboris, ſucco diſtillante congelaſceret.* Now from what Tree it falleth, it is a queſtion, *Ariſtotle* names not any Tree. *Dioſcorides* ſaith, It is the teares, or diſtilled humour of *Poplar* Trees, growing neare to the River *Po* in *Italy*; & being hardned in the Streame, becometh *Electrum*, which is no other then our Amber. S. *Ambroſe* ſaith, It is the teare, or dropping of a little

This *Electrum* is our Amber.

Ambroſ. Hexameron. lib. 2. cap. 15.

tle

tle low ſhrub: and true it is, at the firſt it is liquid, and runneth down as teares from the eyes, ſince oftentimes many kinds of ſmall creatures are found buried in Amber, as Flies, Bees, little Wormes, &c. which vvere intangled in the ſame when it was liquid. *Martial* hath a moſt elegant Epigramme of a Bee incloſed within a piece of Amber: which is, *Mart. l. 4. Epigr. 32.*

Et latet, & lucet, Phaetontide condita gutta,
Vt videatur Apis nectare clauſa ſuo:
Dignum tantorum, pretium tulit illa laborum;
Credibile eſt ipſam, ſic voluiſſe mori.

The like, and altogether as good, or better, hath the ſame Poet

Poet of a Viper, buried in the ſame manner, where hee willeth *Cleopatra*, not to eſteeme ſo highly of her royall and ſtately Monument, when the Viper found a more rich and magnificient Tombe then her ſelfe. I over-paſſe that Poeticall Fable of *Phaëton*, who by Lightning, was caſt downe from his Charriot, into the River *Po*, or *Eridanus*; whoſe fall, when the Siſters *Heliades* continually wept & bewail'd, they were turned into *Poplar* Trees:

Ouid Metam. 2. 4. *Vnde fluunt lachrymæ, ſtillataq; ſole rigeſcunt;*
De ramis electra novis—

A ſecond ſort of this *Electrum*, is a Mettall which anciently was digged out of Pits, and deepe Ditches, as

Iſidore

Isidore reporteth, perhaps out of *Plinie, lib. 33. cap. 4.*

The 3d and last kind, is this artificial *Electrũ* we spake of, a quantity of Gold, mixed with five times as much silver. This Mettall, or matter for Gilding, was highly esteemed from all Antiquitie. *Homer* reporteth, That the Palace of *Menelaus* shone, and glistered with Gold *Electrum*, Silver and Ivorie. And at *Lindos*, an Iland belonging to *Rhodes*, was the Temple of *Minerva*, to which Temple, *Helen* of *Troy* consecrated, and gave a Cup or Bowle made of this *Electrum*, of the just bignesse of one of her Papps or Brests; say *Trebellius*, *Pollio* and *Pompanius*, of *Electrum*, money anciently was made and coined: so were also

also Rings to be worne in eares, and upon fingers, saith *Savaro in Notis ad Appollinarem, carm.* 24.

Chap. XVI.

Of Margaret *the Wife of* Herman, *Earle of* Henneberge.

THis Ladie lived in the time of *Henrie* the 3^d^ Emperor, who brought forth at one birth 365 children, the just number of daies in the yeare; in memory wherof, not far from *Leiden* in *Holland*, in a Village called *Lausdunen*, there is yet a faire Table of Marble, which containeth

taineth the whole Hiſtorie of this ſtupendious accident; which, as it there ſtandeth ingraven upon the Marble, I will truly relate: for I my ſelf have twice or thrice, when I lived in *Holland*, ſeen the ſame: theſe two Verſes are ingraven uppermoſt,

En tibi monſtroſum nimis, & memorabile factum,
Quale nec à mundi conditione datum.

The Epitaph of *Margaret*, Counteſſe of *Henneberge*.

Margaret the wife of *Herman*, Earle of *Henneberge*, and daughter of *Florence* the 4th Earle of *Holland* and *Zeland*, ſiſter of *William* King of the *Romanes*, and after *Cæſar*, or Governor of the Empire, and of *Alithea*, Counteſſe of *Henault*, whoſe Vncle was the Biſhop of *Vtrecht*, and Couſin to

to the Duke of *Brabant*, and the Earle of *Thuringia*, &c. This Noble Counteſſe being about forty yeares of age, upon Eaſter day, and about nine of the clocke in the yeare of our Lord, 1276. was brought to bed of three hundred ſixtie and five children, all which were baptized in two brazen Baſons, by *Guido* the Suffragane of *Vtrecht*; the males, how many ſoever there were of them, were chriſtened by the name of *Iohn*, the daughters were al named *Elizabeth*, who all together with their mother dyed the ſame day, and with their mother lie buried in this Church of *Loſduen*. This happened by the meanes of a poore woman, who carried in her armes two chil-

children, who were twinnes, & both of them males, which the Counteſſe admiring, ſaid, That ſhe could not have them by one father, and ſo ſhooke her off in contempt and ſcorn. Whereupon this poore woman being much perplexed in her mind, preſenly prayed to God to ſend her as many children as there were dayes in the whole yeare: which thing beſide the courſe of Nature, in a ſtupendious and wonderfull manner came to paſſe, as it is briefly ſet downe and declared in this Table for a perpetuall Memorie, teſtified as well by ancient Manuſcripts, as by many printed Chronicles. The Almightie and great GOD of Heaven hereupon bee feared, honoured, and

and prayſed from this time forth for evermore. *Amen.*

Chap. XVII.

Of Glaſſe made malleable, to be beaten forth every way.

IT is repotted, that in the time of *Tiberius* the Romane Emperour, there was invented Glaſſe of that temper, that it would abide the hammer, and bee beaten in length or breadth like lead, and pliable to bend every way like paper; and that the Inventor heereof was put to death, upon this occaſion: When

When hee had built a moſt magnificent Pallace in *Rome*, which after the building began to ſinke, and was likely to fall, and *Tiberius* having paid him for his worke, commanded him to depart, and never to look him in the face again. Hee ſhortly after having invented the way to make Glaſs Malleable, or to abide the Hammer, and came to ſhew the ſame to *Tiberius*, expecting a reward (as *Dio* reports) for his Invention; His whole Shop, ſaith *Plinie*, was pulled downe, and laid waſte, leſt Braſſe, Gold and Silver ſhould be undervalued in their price and eſteeme. Others report, That *Tiberius* did it out of malice and envie, becauſe hee naturally hated learned, *Dio. l. 57.*

vertuous, and all ingenious men.

More at large, *Petronius* reporteth this matter after this manner, saying, There was a skilfull Craftſ-man, who made Cups, and veſſels of Glaſſe, of that ſtrength and firmneſs, that they would no more breake, then Pots of Silver and Gold.

Now when hee had made a Viall of this moſt pure and ſolid Glaſſe, and thought the ſame a Gift vvorthy to be given to *Ceſar*, (meaning *Tiberius*) hee was brought with his preſent before *Ceſar*, who much commended the manner of the making, and the skilfull hand of the Workeman; his gift was taken, and his good-will accepted of.

This

This Work-man, more to amaze all the beholders by, and that he might make himselfe a farther way into the Emperours favour, tooke the Glasse-viall againe out of the Emperours hand, and threw it downe upon the Pavement, with so great a force, that had it been made of Gold or Silver, it had beene either bruized or broken. *Tiberius* heereat, was not onely astonied, but waxed very fearfull. The Maker tooke up his Glasse againe, which was a little bruized, but no where broken; as if, saith *Petronius*, the substance of Brasse had converted it selfe to Glasse: then taking a Hammer out of his bosome, he beat out the bruize,

and brought it againe into fashion, as a Tinker should beat out a bruized Kettle.

Which being done, hee thought that hee had purchased Heaven, gaining at once, *Cæsars* familiaritie and admiration; but it fell out otherwise. For *Cæsar* demanded, if any other knew the Art of making that kind of Glasse, but himselfe? Hee answered, None that he knew. Whereupon *Tiberius* commanded, That hee should be beheaded; for (quoth hee) if this Art were publikely knowne, Gold and Silver would be no more esteemed of then Clay.

Cælius Rhodoginus reports also this same Historie, taxing the vanitie of *Tiberius*, who was

was of a craftie and a catching diſpoſition, diſſembling, and making the World beleeve hee would doe thoſe things which hee never meant, and what hee meant to doe, hee would not; as ſeeming angrie with thoſe whom hee meant to prefer, and friendly to others, whoſe throats hee meant to cut.

As this Glaſſe-maker, ſo all great Wits muſt be working upon new Inventions, one after another, which indeed is the fewell or food of Wit; which the ſame *Rhodoginus* doth elegantly expreſſe, *l.29. cap.16.* but as one ſaith, *Rara ingeniorum præmia, rara item & merces. Eumolpus* in *Petronius*, maketh alſo the ſame complaint: one asking him

the question why he went so poorely apparelled? for this reason, quoth hee, *Amor ingenii, neminem unquam divitem fecit.* The love of Wit, (or witty Inventions) never made any man rich. And afterward hee addeth, *Nescio quomodo bonæ mentis soror est paupertas*; I know not how it comes to passe, that Povertie is alwaies the Sister of a vertuous, or honest mind. And true it is that *Apuleius* saith, *Paupertas est Philosophiæ vernacula, Paupertas*; or, Povertie is the mother tongue, or proper language of Philosophie.

In Apolog.

CHAP.

Chap. XVIII.

Of Bells.

Bells are imagined to have beene inuented in the yeare of our Redemption, Foure hundred, by *Paulinus* Bishop of *Nola*. *Nola* is a Towne in *Campania*, where *Augustus* died: they were called *Campanæ*, because they were inuented in *Campania*: and the lesser *Bells*, *Nolæ*, from the place where they were made.

The use of *Bells* is very great; for by the benefit of them, the houres of the time

the queſtion why he went ſo poorely apparelled? for this reaſon, quoth hee, *Amor ingenii, neminem unquam divitem fecit.* The love of Wit, (or witty Inventions) never made any man rich. And afterward hee addeth, *Neſcio quomodo bonæ mentis ſoror eſt paupertas*; I know not how it comes to paſſe, that Povertie is alwaies the Sifter of a vertuous, or honeſt mind. And true it is that *Apuleius* ſaith, *Paupertas eſt Philoſophia vernacula, Paupertas*; or, Povertie is the mother tongue, or proper language of Philoſophie.

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The use of *Bells* is very great; for by the benefit of them, the houres of the time

of the day are heard a farre off, whether wee lye in our beds, or be abroad in the fields, or journeying on the way; they tell us the houre of the day, though we cannot see the clouded Sun. Before these Water-glasses, called *Clepsidræ*, were in use and request. Moreover, *Bells* call us to Divine Service; they call for helpe, when houses in Cities, and Townes are on fire; or when there is any mutinie or uproare; they call the Magistrates of Cities to their Halls, or common Counsell-house; Schollers in Vniversities, to Congregations, and Disputations; Judges to the Hall and Bench. And in a word, they serve, and helpe us in all publike Actions,

Actions, and without them, wee knew not well what to doe.

But indeed *Paulinus*, that holy and religious Bishop, did rather reforme the abuse of *Bells*, then invent them; and taught them to call Christians to the Church, and to serve God, whereas in former times, their chiefe use was (as they then imagined) to chase away Devils, and evill Spirits; they hindred also Magicall Inchantments, as *Tibullus*, not obscurely notes, when hee thus writes:

Cantus & è curru Lunam deducere tentat,
Et faceret si non aera repulsa sonent.

For they beleeved, that by the tingling of Brasse, that the sound of Magicall verses should be hindred from comming up to the Moone; and when shee was mooved with these Verses, this sound relieved her: in which sense I take that of *Statius Papinius Thebaid. 6.*

— Attonitis quoties avellitur astris,
Solis opaca soror, procul auxiliantia gentes
Aura crepant, frustraque timent——

Yet I must confesse, as now, so in ancient times, when any one dyed, Belles did ring, and they made Brasse to sound; but they did

did it to the ende (as I ſayd before) they might chaſe away Devills and Spirits from comming neere them. Bells are rung many times in thunder, to reverberate the infectious Ayre, which I am perſwaded they doe. The like doeth great Ordnance, ſhott off as well in Thunder, as in foultry and cloſe hote weather.

The *Lacenians*, when their King dyed, uſed to beat upon Kettles, inſtead of ringing of Bells. The *Africans*, eſpecially thoſe who are *Preſter Iohns* Subjects, have Bells made of Stone. The *Iewes* at Funeralls uſed playing upon Pipes, as it may bee gathered out of *Matthew 9:* which Cuſtome it ſeemed the

Ro-

Romanes borrowed from the *Iewes*, as appeareth by *Ovid.* 1. *Triſtium.*

Tibia funeribus convenit iſta meis.

The little Bell, which we commonly call, The Saints Bell, *Iohn Pierius* uſeth for an Hieroglyphick, teaching Preachers of Gods Word, that to the ſound of their voyce, they ſhould lead their lives according; elſe like the Bell, while they call upon others, themſelves are deafe and ſtupid, alluding whereunto, *Beza* hath this excellent Epigramme:

Aera gravi cunctos, velati
Campana ſonore,

Ipſa

Ipſa licet penitùs ſint ſibi ſurda, cient:
Sic es recta docens alios, perverſa ſequute,
Quique aliis ſapiens, non ſapis ipſe tibi.

Thus much concerning Bells, and their uſe.

CHAP.

Chap. XIX.

The occasion of the alteration of the Armes of Bohemia.

When *Vladislaus* K. of *Bohemia* tooke part with *Frederick Barbarossa*, and very much assisted him with Men, Munition, and all things necessarie for his Expedition against *Millan*: *Millan* being taken, the day after the Emperor had entred into the Citie, mounted upon a goodly Courser, in his Imperiall Robes, wearing the Crowne which the King of *England* had

had ſent him, all beſet with moſt reſplendent and prize-leſſe Jemmes, hee entred into the choyce Church of the Citie, wherein the Arch-biſhop of *Millane* ſayd Maſſe; there taking off his Crowne, hee preſented it to the King of *Bohemia* in theſe words: *Vladiſlaus*, this Crowne, and the Honour thereunto belonging, being the gift of my loving Friend the King of *England*, appertaineth by right unto your ſelfe: for you have been both the head and foot of that Victory which now I have obtained. Moreover, as a perpetuall Teſtimonie and Monument of our mutuall love and friendſhip unto all poſteritie, give mee leave to change your Single

blacke

blacke Eagle into a sterne Lion: for a Lyon in strength and courage farre excelleth an Eagle. The King yeelded unto him, giving him many thankes. Then by the Commandement of the Emperour a Painter was sent for, who should draw this Lyon in an Ensigne: but heare a merry jeast which followed. The Paynter by chance had so drawne him, that his Tayle lay close between his legges, as if he had had none at all; which the *Bohemians* observing; and I pray you (quoth they to the Painter) Where is his tayle? this is more like an ill-favoured Jack an apes, then a generous Lyon. Hereupon despising this coward-like Lion, they desired (being much grie-

grieved) that they might have their old Eagle againe. This when it was related unto the Emperour, he fell into a great laughter, saying, It is no hard matter to finde a remedy for this, and to please the *Bohemians*. Wherfore he caused presently to bee new paynted, a white Lion, not with one taile onely, but with two, and those fairely aloft, cast over his backe: which remaineth the Armes of the *Bohemians* even to this day.

CHAP.

Chap. XX.

A most ancient and pleasant manner of Chooſing their Prince in Carinthia.

IN *Carinthia*, as often as a new *Prince* is to bee choſen, and to take the government upon him, they obſerve a Cuſtome, the like whereof is not in the world. Not farre from the Towne of Saint *Vitus*, in a goodly Valley, are ſeen the ruines of an old Citie, the name whereof Antiquitie of Time hath aboliſhed. Not farre off, among many

many large Medowes, is erected a Marble ſtone: on this ſtone a Peaſant or Countryman gets up, (which office hee hath Hæreditarie, as belonging to him and his poſteritie) at whoſe right hand ſtandeth a leane blacke Oxe, and an ill-favoured Mare of *Paramatie*; about this Mare ſtand a multitude of people, and all the Husbandmen of the Countrie.

Then the Prince commeth on forward from the other part of the Medow, all his Nobles in Purple accompanying him; the Earle of *Goritia* (who is Steward, and keeper of the Princes Pallace) carrieth the Banner and Armes of the Country, runneth before between twelve leſſer

leſſer Banners; the other Magiſtrates follow after. In all this companie, every one goeth in an honourable and reſpectfull faſhion, ſaving the Prince himſelfe: who goeth like a Clowne or a Countryman, and apparrelled accordingly; for hee weareth an old ſide-coat, a Plow-mans cap, high ſhooes, and a Shepherds hooke in his hand; whom, as ſoone as the other Country-man upon the ſtone hath eſpied, he cals out aloud unto him in the *Slavonian* tongue, (for the *Carinthians* are all of them *Slavonians*) Who is this whom I eſpie comming in that ſtate, and ſo proud a gate towards me? The ſtanders by anſwer, That the Prince of the Country is come.

come. He upon the ſtone then replies, What is hee? Is hee an upright Judge? And ſeeks the good and ſafety of the Countrie? Is hee of a free condition, and worthy of Honour? Is he a profeſſour and maintainer of the Chriſtian Religion? and will hee be a defender of the ſame? All then anſwer together, He is, and will be. I therefore demand, by what right hee can diſpoſſeſſe and ſtirre me from my ſeate, this ſame ſtone? The Earle of *Goritia* anſwers, This place ſhall be bought of you for threeſcore pence, theſe Cattle ſhall be yours, (ſhewing him the Oxe and the Mare) beſides, you ſhall have alſo the Princes apparell, which ſhortly hee will leave

leave off, your house shall be free, without paying Tribute. Which words being pronounced, the Country-man upon the stone, gives the Prince a gentle box on the eare, and bids him be a good Judge; then arising, and taking his goodly beasts with him, he yields his place to the Prince.

The Prince getting up upon the Stone, turnes himselfe round about toward the people, with his Sword drawne, which hee flourisheth every way, and over his head, promising true Justice unto the people. Then they bring him fayre water to drinke out of a Countrey-mans Cap, meaning, that hee should put downe the drinking, and use of Wine. After this hee goeth

eth unto a Church dedicated vnto the Bleſſed Virgine *Marie*, which ſtandeth upon a little Mount not farre off, where ſolemne Service being finiſhed, hee caſteth off his Countrey habit, putting on a princely Robe, and having feaſted royally with his Nobles, hee goeth againe into the aforeſayd Meadowe, and there ſitting in a Chaire of State, hee adminiſters Juſtice to all that aske it, and diſpoſeth of houſes and lands. The Duke of *Carinthia* had ſometime the place of chiefe *Huntſman* of the Empire, before whome all Controverſies amongſt Hunters and Wood-men, vvere brought and decided.

CHAP.

Chap. XXI.

The marveilous simplicitie of a Monke, fetched out of his Monasterie, to bee Crowned a King.

THe *Arragonians*, who inhabite betweene the River *Iberus*, & the kingdome of *Valentia* in *Spaine*, who derive their name from the most ancient Citie *Tarracona*, built by *Cn: Publius, Scipio's* Brother, in the second Punicke Warre, chose one *Tarrensis*, a Noble man for their King; who being possessed of his Regall Authoritie,

thoritie, and Dignitie, began to abuſe his government, and to grow proud and inſolent: ſo incurring the hatred of his people, hee was ſoone after by them deprived of his kingdome. Now being caſt out of his Throne, when they could meet with none whom they thought worthy and able to take the charge of the Crowne and government upon him; by the Popes Authoritie, they tooke out of a Monaſterie, one *Ranimiro*, a Monke, (a Baſtard ſonne of *Sanchio Maior's*) and made him King of *Arragon* and *Oſca*, as *Collenutius* will have it; but (*Roderiques Sanchio* calleth it *Oſca*) crowned in the yeare One thouſand and ſeventeene.

This Monke, not accuſtomed to the Warres, or Militarie Affayres (as it ſeemed) when hee was to ſet forward in an Expedition againſt the *Moores*, he was by his Nobles ſet upon a goodly great horſe in his complete Armes, giving him his Shield in his left hand, and his Lance in his right: then they gave him the Bridle; which when hee conſidered, and utterly ignorant how hee ſhould uſe or carry them, hee told them in theſe wordes, That both his hands were full, and deſired them that hee might take the Bridle in his mouth, which gaping wide hee did: at which words all the Nobilitie fell on a laughter. But ſhortly after, having left off his

his Monasticall simplicitie, calling many of his Nobles unto him, hee caused them to bee beheaded, adding this wittie, though bitter Sarcasme: *Non sa ben la volpegia, con quien trampegia*: The Foxe knowes not with whom hee playes.

Chap. XXII.

A wittie, but a ridiculous reply, and vindication of a disgrace.

ROBERT Duke of *Normandie*, a witty Prince, and of a pleasant disposition, cõming on a time to *Constantinople*, to visit *Constantine*: the Emperour to make tryall of his wit, upon set purpose, commanded Stooles to bee set about the Table, when dinner was readie for him and his Companie, not above one foote and

and an halfe high. It vvas done as the Emperour commanded. When the *Norman* Duke came to sit downe, and found all the stooles too low for him and his friends, suspecting that there was a trick put upon him; hee (as hee had a readie wit) purposed to bee even with him: for when they were to sit downe, hee tooke his Cloake, and wrapping it round, made it serve for a Cushion to make his seat higher [illegible]st of his Normans imitated him: so then they sate all downe; and having din'd, and the Cloath being taken away, Duke *Robert*, leaving his cloke (whereon hee sate) behinde him, the other of his Nobility and followvers did so likewise.

Con-

Constantine wondred at it; and when he saw they would bee gone in good earnest, I prey you (quoth the Emperour) why doe you not take your Cloakes along with you? Duke *Robert* answered, It is not the fashion in our Countrey, when we are invited to a Feast, to carry away the Cushions wee sate on.

* * *

FINIS.